

William Lambard. 1574.

¶ A DEFENSE
of the Ecclesiasticall
Regiment in Englande,
defaced by T. C. in his
Replie agaynst D.
VWhitgiste.

*Seene and allowed according to the or-
der appoynted in the Queenes
Maiesties Injun-
ctions.*

¶ Imprinted at Lon-
don by Henry Bynneman,
for Humfrey Toy.

Anno. 1574.

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The Defense of the Eccle-
siasticall Regiment.

1



It was my hap not long
sithence to light vppon a
slender Pamphlet entitu-
led A replie to an answere
made by D. VVhitgifte. &c.
whiche at the first blushe
for diuers causes brought me into expec-
tation of some greate & weightie causes,
whereof it behoued the whole bodie of the
Realme to be enformed. For who would
thinke that a man of M. Cartwrightes
studie and continuance, would encounter
with so strong an aduersarie: that a loy-
al subiect as he ought to be, would under-
mine a state so well established: or last of
all, a man so well qualified in all his do-
ings as he would seeme to be, vse such bit-
ter, vehement, & vntemperate speeches,
as he hath done, vnlesse the truthe were
manifestly & apparantly on his side: But
this hope of mine, was sone made fru-
strate, and deceyued: for both the first in-
gredience, discovered the secrete poyson,
and the misliking of al men in generall (a

A.

fewe

felow disguised persons and of small ac-
 count excepted) condemned preumptu-
 ly the vntemperate, sonde & slanderous dis-
 courses of this vniquiet and disguised Apo-
 stle. Yet still being doubtfull betwene so
 great resemblace, & so little truth, so faire
 a colour & so little beautie, which way to
 resoluē my iudgemēt, I helde the stradiest
 course to be both mistrust of mine owne
 skill, and ielousie of cōmon bzutes (which
 in these dayes rather encline to priuate
 factions than playne and simple dealing)
 till by diligent examination & pondering
 of the argumentes, I might discerne the
 difference. At length me thought I sawe
 an euident and perfect patterne of those
 counterfeyte and lying Prophets, which
 as Ieremie sayeth, falsly prophesied in
 the name of God without commaunde-
 ment, uttering nothing els but *seductio-*
nem cordis sui: the disceitfulnesse of their
 heart, whiche runne befoze they be sent, or
 haue theyr errande deliuered them. And
 last of all, *Loquūtur pacem cū amico, & occul-*
tē ponunt illi insidias: they speake peace with
 their friende, and priuily lay snares for him,
 whiche

Jerem. 14

Jerem. 23.

Jerem. 9.

Ecclesiasticall regiment. 3

Which strive to make waste and desolate
the kingdome of our saviour Christe by **Math. 123**
beuidyng of the same, corrupt the grarne **Math. 134**
by scatteryng fares: Whose vnitie is di-
uision, and charitie moste bitter flander,
and as the Prophet sayeth, *Sapientes sunt* **Jerem. 40**
ad mala, bona autem facere nescierunt: they are
wyse to do euill, but they knowe not how to
do good. And least these things may ra-
ther seeme to be vttered vpon the spleene
and choler, than any stedfast and assu-
red grounde, I appeale to the platte
forme of Master Cartwryghts Replie:
from whence I durste vndertake to picke
out Tullie his iunctiues againste Cas-
telaine and Terres, if by any casualtie
or misaduenture they shoulde happen to
miscarrie.

First, the ministers themselues are cal-
led players, idcotes, and I know not what
beside: the Bishops iurisdiction muste be
quite displaced, & the Queenes Maiestie
deprived of hir iuste supremacie, & that
by the same arguments which Saunders
vseth in his late infamous libell agaynst
hir gouernment: wise men gather by this

A.ij.

good

4 The Defense of the
good beginning, what will be the ende of
their vngracious enterprise, were they
settled once or fully established in free
possession of their libertie: where every man
will be his owne carner without respect, &
leuel his doings by the president of no su-
perior: where malice is the ground of all
deuises, and religion brought in, onely for
pretence and color: where generally new
points of doctrine are deuised, but no good
example of life & conuersation practised:
where nothing is sought but libertie, in
meate, drinke, obedience, and apparel: no-
thing tendered, but disorder, nothing fur-
thered but contempt & faction. What can
we looke for in the end, but *ex terra unius labij & eorundem sermonum*: of a lande of one
language and one speech, a confused Babel
of iudgement & vnderstanding: Supreme
authoritie is the only brake which restrai-
neth such bainesicke coltes from their vn-
tamed affection: & therfore I blame them
the lesse, though they would shake off the
bitte of due obedience, and wander with-
out controlment. The surest way to giue
the camisado lustily, is to entrappe the
Senti-

Gen. 11.

Ecclesiasticall regiment. §

ſentinell : and greedy wolues, muſte firſt diſpatch the ſhepheardes dogges, befoze they can poſſeſſe theyꝝ hootie, and euen as in ſkirmiſhe vpon the ſeas, the toppe gal- lant is ſtricken downe befoze the ſhippe be ſunke : euen ſo in the perilous waues of this vnſtable woꝛlde, they whiche only bend themſelues to make ſhipwzacke of the Church of Chyiſte, (to make ſure woꝛke) ſtrike downe the maſte of all au- thoꝛitie, from whence the Biſhops, who in reſpect of their vocation are moſte fitly termed watchmen in the Scripture, may diſcouer a far off the flæte of Sathan our profeſſed enimie, and eyther ſtryke ſayle foꝛ feare of daunger, oꝛ prepare them- ſelues foꝛ a fierce encounter. It grieueth the to ſee any ſkilfull perſon at the helme, by whole good gouernment the noſe of our Engliſh ſhippe of pollicie is ſo kepte againſt the ſtoꝛme, as bothe the waues and byllowes of their rebellious attēpts are broken, and no ſuddayne pirrie can dyne hir vpon the rockes of diſobedience. Howe cunningly ſcener our ſuperinten- dentes frame the platte of their freſhe at-

The Defense of the
tempt, (as euery man seeketh the easiest
way to that whiche he moste desireth) yet
if eyther the Captayne be retchlesse of
his watche, or the Shepheard carelesse of
his fold, or the Pilote to secure in looking
to his charge, he cannot be excused of great
ouer sight and follie, no more may they
whiche suffer this cockle to spryng by so
ranke with the purest coyne to the destru-
ction of the harvest.

Our Sauour Christe termed Herod
vulpem, a foxe: but this is to milde a terme
for these Apostles: for albeit a foxe be
counted a rauening beaste, yet is the
malice of his nature somewhat correc-
ted with this good propertie, that he lo-
ueth not to prae neere home: where as
these newe reformers thinke their poi-
son beste bestowed, when it is dispark-
led into euery quarter and corner of the
Realme, that beyng conueyed by clau-
derous liuelles, as it were by waynes
and arteries to the very heart, it mighte
bryake out at laste with more strong
and perillous infection: I rather maye
compare them with the viper, which can
not

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not come to light without gnawing and deuouring the bowelles of hir mother. That pollicie of the Serpent whiche our Sauour Christe so greatly prayseth and commendeth in the Gospell, was so to caste and folde him selfe, as all the bodie might be a shilde and sauegarde for the head, whereas our people spredde themselves at large to giue more scope to any that hath entent to hurt the moste principall partes. Better it were with the Bishops (whome moste vniuersally they terme sleapie watchmen) sometyme to be idle, than euer euill occupied: and rather can I allowe of his looking on in the market, whiche for wante of hyring coulde not labour, than of *homo inimicus*, the enui-
ous man, that was styrring and very busie in the night to scatter tares amongst
the cozne. It is alwayes the propertie of rauenyng beastes, (but neyther of Doves nor Lambes) to seuer and disioyne the league of mutuall societie. But seeing in collecting places of the Scripture they haue no better skyll than those chyldren of the Prophettes

Mat. 10.

Mat. 10.

Mat. 13.

Reg. 4.

hadde, whiche in steade of wholesome
 hearbes made pottage of Colliquintida,
 they muste giue men leaue hauing tasted
 of the bitternesse, to bestowe this Admo-
 nition vppon the simple and vnlearned,
mors in olla: death is in the pottle. And if a-
 ny notwithstanding for greedinesse will
 taste this daungerous repast, befoze the
 bitternesse be taken quite away, I can-
 not dæme them other than guilty of their
 owne destruction. And whereas they do
 vaunt and boaste themselves of trouble
 and persecution, as Praxeas the Heretique
 sometime did in Tertullians time, *de carce-*
ris tadio: of wearinesse of pryson. We an-
 swere with S. Peter, that where the pu-
 nishment falleth vpon iuste offence, the
 merite is but slender. Neyther is there
 any comparison or lykelyhoode betweene
 the dealing of the cruell steward in the
 Gospell, and our Magistrates in pollicie,
 sithe the minister of the one was rathe
 & vnaduised, the other is discrete & sober,
 the one exceeded the boundes & limites of
 his commission, the other is warranted
 bothe by the lawe of God & ciuile pollicie.

Tertul. con.

tra Prax.

1. Oct. 2.

Math. 18.

The

Ecclesiasticall regiment. 9

The ſtwarde by his dealing bzake charitie, and our gouernours by coꝛrection maynteine and pꝛeſerue an vniſtie : and to conclude, whereas theſe fellowe ſeruants incurred no penall lawes, theſe maſter miniſters will follow no common order. If any man be enſozced to ſtaye in the mild and temperate gouernment of our gracious Soueraigne, it is by the terroz of his pꝛiuate conſcience, not of any publique lawes. For as Solomon ſayth very truly, *Impius fugit nemine perſequentē*: The wicked flyeth when none doth perſecute him. It is not inough to complayne that they are ſtricken à principe Sacerdotum, of the highe Prielt, no moze than the iues did of the ciuill magiſtrate, vnleſſe they pꝛoue that they are ſtricken *contra legem*, contrarie to the lawe. What the Jewes ſayde falſly vnto Chꝛiſt, we anſwere truly vnto the: *Non de bono opere lapidantur, ſed de blaſphemia*: They are not ſtoned for their good worke, but for their blaſphemie. This is no moze but *corripere inquietos*, to correct thoſe that be vnquiet, *Equis frenas inijcere*, to put the bit in the horſes mouth, *Errantem*

Pro. 8.

Act. 23.

John. 10.

1. Thim. 5

10 The Defense of the

James. 3. *ouem corripere*, to chaſtē the ſheepe that goeth
 Ezech. 34. aſtray: *Dare ſapienti occaſionem vt ſit ſapientior*,
 Prou. 9. To giue to the wiſe an occaſion that he may
 be more wiſe: *Ad conuiuium cōpellere*, to cō-
 pell thē to come to the mariage. **Wherefoze**
 let ſuche as carpe at ciuill conſtitutions,
 foꝛ refoꝛming theſe diſoꝛders, firſt remē-
 ber, that *verbis non emendabitur ſeruus durus*:
 a ſtubboꝛne ſeruant wil not be mended with
 words: And then ponder with themſelues,
 whether S. Paul account them ſonnes, oꝛ
 baſtards, whiche were without coꝛrection.
 Let them remēber that Chꝛiſt in the re-
 clayming of S. Paule, firſt ſtroke, & then
 taught, ſaying as S. Auguſtine ſaith, it is as
 wel the part of a faythful ſhepheard, *Erras*
 Auguſt. *ad tem ouem flagello reuocare*, To fetche agayne
 Vincentiū. with his whip the ſheepe that wandreth: as
 the pollicie of a theefe, *auertendus pecoribus*
pabulū ſpargere, By ſpreading of meate to al-
 lure the ſheepe from the ſhepeſolde. Better
 Prou. 27. are the ſtrokes of a friend, than the kiſſes of
 an enimie: and he that keepeth him waking
 ſtill, whiche beeing ſubieēt to the Lethargie,
 is moſte deſirous of ſleepe: or fettereth a
 frantike perſon, the which woulde be wor-
 king

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king mischief, thought to eyther he seeme troublesome, yet to bothe he may be counted profitable. Better it is with due severity to keepe *vnitatem spiritus in vinculo pacis*, The vnitie of the spirite in the bonde of peace: *vnitatem mentis & sententiae*, the vnitie of minde and of opinion: *Cor vnum & animam vnā*, one heart and one minde: *Eandem mentem, idemq; consilium*, the same minde and counsell: and *Exscindere conturbantes*, to cutte of those that be troublesome: than with foolish lenitie to suffer pricking byables to ouergrowe the vineyarde.

Eph. 4.

1. Cor. 1.

Act. 4.

Jo. 17.

Gal. 5.

Sacrificing Priests may be Ministers of the Gospell.

NOWe will I enter into a brieve discourse of some particulars, whiche chiefly seeme to beare the weight and stresse of this diuision. And first of all least the greatest parte of our ministerie in Englande may be deemed lame & altogether vnperfect, so, the space of more than twentie yere, it shall not be vnrate to lay

12 The Defense of the
lay open the feeble principles of this sense-
lesse Paradoxe, that none distayned or de-
filed with vnlawfull sacrifice, may be admit-
ted to the ministerie. I would gladly vn-
derstande by what authoritie these fel-
lowes cleuing so precisely to the letter,
can be content, and thinke it not vnlaw-
full to admit an Idolatrous Priest vpon
hartie and vnfeigned repentance, into that
kingly priesthoope, whereof mention is
made in S. Peter, & in S. Johns Reue-
lation, excluding him from the outwarde
function, which onely dependeth vpon the
other as chiefe and farre more excellent.
May a man become the child of God, and
yet what store of giftes soeuer be impar-
ted to him, of necessitie must be secluded
from his ministerie? Shall it not seeme
presumption in vs mortall creatures, to
challenge a coinheritance with our Redeem-
er in his everlasting kingdome, and yet
be reckened so greate impietie to serue
him in this frayle and temporall voca-
tion? Hath Christ by renting of the bayle
in sunder giuen free scope and made a pas-
sage euen for the vilest Idolater that euer
was,

1. Pet. 2.
Apoc. 1. 5.
20.

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was, after regeneration and repentance,
into *sancta sanctorum*, into the holiest, and
most couert and secret places of the tem-
ple, debarring them notwithstanding frō
disposing of his woꝛde and sacraments :
But the Leuites (say they) were so dealt
withall in the Lawe : wherevnto I an-
swere, that *negandum est argumentum in E-
uangelio* : this argument holdeth not in the
Gospell, bothe foꝛ many reasons fitly and
truly alleaged in the Answer to the Ad-
monition, and chiefly bicause amongst vs
the merites of Chzistes death and passion
is a moze sufficient purgation, & of grea-
ter foꝛce and strength, than any Leuiti-
call washing oꝛ clesing from vnclean-
nesse. I see not what can be entended by
this newe devised discipline, but onely
restitution of the bayle, and clogging mē's
consciencs with suche Jewishe observa-
tion, from the which we are enfranchised
already by the Gospel. Surely these tras-
formations, oꝛ rather defoꝛmations, are
so straunge, as if Ouide him selfe were
nowe alive, he would foꝛ spite and rage
deface and quite blot out his ancient *Me-
tamoꝛ-*

The Defense of the
 metamorphosis. Though the ministerie
 were refused while the heart and minde
 was yet infected with corrupt religion,
 what maketh this for dispence of those
 which are mortified with sincere de-
 votion?

We are taught by the word of God to
 measure the outward action by the in-
 ward affection, for as the scripture sayth,
 Matth. 13. *Bonus homo de thesauro cordis sui profert bona,
 malus mala. &c* A good man out of the trea-
 sure of his hart bringeth forth good things:
 An euil man euill things. And y heart ought
 alwayes to be the rule and squire of oure
 perfection. Now seeing in euident and ex-
 presse termes, since the offering of that sa-
 crifice which hath wrought more deepe
 effectes than euer the law could do, it can
 not be auouched y any idolatrous priest
 was admitted, or reiected from the mi-
 nisterie of the Gospell: bycause none
 stood euer yet so well affected in the ho-
 ly story of the new Testament to require
 it, charitie would require that whome
 it hath pleased G D D to receyue as
 members of hys mysticall body, those
 wee

Ecclesiasticall regiment. 15

Wee shoulde not reiecte from dispensing of hys mysteries. For by holwe muche the calling is greater and moze honorable of *heres*, than *seruus hereditarius*, of *filius* than *minister*, even so muche is that benefite to be reckened and accompted of greater value, whereby we are made coinheritozs with Chziste, than ministers and dispensers of his worde and sacramentes. Wherefore, if the greater bee not prohibited, the lesse maye bee permitted: For seeing all the faythfull are branches, and Chziste the roote: Wee the members, and he the head: Wee the officers, and he the gouernour: and lasse of all, we the seruaunts, and he the Father: they can alleage no reason why admitting any as members of the Church, we shoulde reiect them from that function, wherein with greatest benefite to the vniuersall body, they may be employed.

If to auoyd such as had bin Idolatrous, had bin a matter of so great importāce as you make it, I marvel that S. Paul in al Tit. 1.
his commission vnto Titus so; y purpose hath

Tit. 1.

hath no speciall prouiso for suche men by name, considering the stoze of Idolatrous Priestes which abounded in Crete about al other places, beeing (as some write) the native soyle of that notorious Idoll Iupiter. It is there thoughte sufficient, that whatsoeuer in time paste the Ministers haue beene, they doe nowe *amplecti eum, qui secundum doctrinam est, fidelem sermonem,* Holde fast the faythfull worde, according to doctrine, without limitatiō of their priest-hood.

1. Tim. 3.

Agayne in the lively description of a Bishop vnto Timothie, though the Apostle take exception agaynst many faultes, which are sufficient to disable Ministers: yet maketh he no kinde of mention of vnlawfull worshipping: which maketh me iudge, that rather malice to the present state, than desire of reformation hath lately set abzoche the eyes of this new fangled doctrine. It had beene no slender ouersight in y^e Apostle to maim his diuision, by leauing out one of the chiefeſt partes, or to glue out that for a perfect paterne, which must be perfected by later worke-
man

manship. S. Paule rather seemeth to enquire what presently they are, than to listen what sometimes they were, and moze ready likewise to encourage them in their happie chaunce, than vpbayde them with their auncient folie: God hath promised though our finnes were as red as scarlet, to make them as white as snowe, whereas these fellows put vs still in feare of some outward and apparant blemishe: and whereas Christ lyke a true Samaritane, cured the wounde of the afflicted traunayler, whome he founde so greatly endamaged by our common enemie, these vnskillfull surgeons leaue such a scarre behinde them by reason of their helpleffe salue, as almost we are as good continue without their medicine. And thus to vpholde these ruinous articles, for a shifte they are forced to abate and qualifie Gods mercy, and pretending deadly fode with the Papistes, endeuour by all meanes to fortifie their strongest bulwarke, I meane deliuerance *à culpa*, *sed non à pena*, from the offence, but not from the punishment. If this with other

like stuffe, has bene well tryed and examined before the publishing of their late infamous libell, there would haue appeared rather cause to suppress their owne forgery, than to charge the Answer with strengthening the aduersaries handes, whereas indirectly in mine opinion, they labour nothing more, than to proue what they seeme most willing and desirous to oppugne (as bothe in this, and in the article of Supremacie maye at large appeare) lyke cunning bargemen whiche euer looke one way, and bende their force another.

If the Gospell were indifferently and without respecte deliuered to Iewe and Gentile, circumcision and vncircumcision, Isaac and Ismaell, if God be indifferent vnto bothe, and bothe are iustified by one meane, I can not see why aswell the Ismaell vpon repentance, may not be admitted vnto the numberie, hauing intermedled with vnlawfull sacrifice (seeing Leuiticall scruples and ceremonies be quite abolished) as the Jew which after abrogation of the lawe hath

dealt

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Dealt with his auncient and legall ceremonies: for if any be in worse case than other, Jewes must needs come for most, bothe for their ingrateful casting off their promised Messias: and like as we reade that what childe soeuer knoweth his fathers will, and performeth it not, shall be beaten with many stripes. S. Paule equally compareth and matcheth in all respects the converted Gentiles with the converted Jewes: and giueth these none other priuiledge than the other.

Wherefore, seeing we are fully assured by many reasons, that God in Christe hath absolutely cleared and purged those by the merites of his death, whome he hath called to the acknowledging of his name and confession of his truth: seeing God is no acceptor of persons, but in all Nations embraceth those whiche feare him, and worke righteousness: seeing it was reuealed vnto S. Peter, *neminem communem aut immundum dicere*, To call no man common or uncleane. And agayne, *Omnia munda mundis esse*, all things be cleane to those that are cleane.

cleane. Eytther muste our newe instructoꝝ restrayne this clensing and purgatiō to the inward affection only, without respect of the outwarde calling, or else they will runne bankrupte amongst the wyser sort, for want of credite. Rather might men be thankfui to God, whē he maketh of stones bread: of persecutoꝝ, Pastoꝝ: and publisheth his Gospell by the minisserie of those which at the first were the greatest haters and oppugners of the same, than eyther craue vpon malice, or hinder by vngodly practise, the going forward: of present reformation. Stones can not gather moſse with continuall rolling: neytther may wisdome bygde hir nest in a minde vnsted and alwayes wauering. If these textes before alleaged may be thought rather to leane vpon conjectures and probabilitie, than grounded vpon certayntie. I woulde gladly be resolved by some Cartwrightian, whether Hoses were so greatly to be blamed in permitting Jethro the Idolatrous Priest of Madian, to offer *victimas & holocausta Domino*: sacrifices & offerings to the Lord:

Exod. 18.

or howe it commeth to passe that Aaron notwithstanding his Idolatrie committed, was yet permitted to retayne his office, *ad extremum vite spiritum*: euen tyll he dyed. I coulde alleage the continuing of Peter in his office, after the threefolde deniall of his Master, *cum fleuisset amare*, when he had wepte bitterlie, and by outward feares had declared the secret remorse of conscience. The lyke maye be sayde of Marcellinus, and sundrie other, who by terroz of the tyme, and frailtie of nature, were enforced to renounce the testimonie of their conscience, and yet for all that restored vpon repentance to their former state and dignitie. These places beeing, as in deede they are more euident than that they maye bee shyfed off wyth Sophisticall interpretations, I fynde no grounde sufficiente to exclude suche persons from the ministratione, as eyther haue bene seduced vpon ignorance, or faynted by infirmitie. And thus muche brievely concerning this article.

Exod. 32.

Mat. 26.

Platine.

As for the peoples interest in choosing
Bis. Mini.

Ministers, because it hath so playnly, learnedly, and truly bene opened in the Answer, as neyther any thing may conveniently be added, nor reasonable persons can remayne unsatisfied, I will let it passe, speaking a worde or two of this question, Whether it be lawfull for any man vpon the inuarde motion of his conscience, and learned zeale, to proffer himself into the ministry, which seemeth to be so greatly reprehended by our Reformers.

A man may offer hymselfe to the ministry.

Luke. 12.

Mat. 8.

And first of all (to graunt as muche as may be iustly chalenged) I will not denie but whosoever labouring to be minister, rather giueth eare, and listneth to that wicked Cozmorant, crying: Soule thou hast muche good layde vp in store for many yeres, eate, drinke, and be merie, than Christe our Saviour sounding these sweete and comfortable wordes: *Si quis vult me sequi, denegat seipsum, tollat crucem suam. &c.* If any man wyll followe me, let hym denie him selfe, take vp hys crosse, and followe me, is lyker to accompanie

Diues

Diues Epulo, the riche glutton, in eternall payne, than to liue with Lazarus in euerlasting ioy. No man with good conscience, can defende that idle and slothefull steward, whiche rather for his ease, and because he would not begge, than vpon any good entent or purpose vprightly to discharge the same, desired to keepe his office, no more than we may iustly discomende their forwardnesse, which finding any gifte of teaching or edifying in themselves, are willing to employ it in the ministerie, considering howe greate the harvest is in comparison of the labozers. And firste of all, we are commaunded *Matth. 7.* to knocke, and it shall be opened vnto vs, not to stande gaping at the doore tyll some other call vs in: And they of whom it hath pleased God to make his choyse, euen at the eleuenth houre, made proffer of their seruice, as maye be gathered by the *Texte*, for being demaunded the cause of their idlenesse, they gaue none other answer, than *Nemo Mat. 10.* con.iuxit nos, no man hath hyred vs. *Wher* by their entent is euidently discovered.

If to present our selues before we be outwardly summoned and elected, be a matter of such weight: why did not Christ rebuke the Scribe for his rash and vnadvised profer, crying, *Magister sequar te quocunq; ieris*, Master I will follow thee whither thou goest? And this kinde of calling S. Paule him selfe seemeth nothing to mislike in these words: *Qui Episcopatum desiderat, bonum opus desiderat*: He that desireth the office of a Bishop, desireth a good worke. Which words employ a manifest promptnesse and redinesse with some petition in the partie, rather comending the dignitie of the office, than disallowing the forwardnesse & zeale of the requirer. Many other textes of Scripture to like effect might be alleaged, if decision of this question rather stood upon heapes of places, than force of arguments, or were sooner ended by multitude of allegations, than certentie of matter. And thus muche to this article.

Of apparell of Ministers.

NOW omitting questions of pluralities, presentations, aduocutions, & such like, which rather seeme to make a noyse vpon the stage, than to serue to edification: Omitting also what may be sayde in defense of reading scripture in the Church, as an article to plaine to be called in question. I will now bring somewhat for mainteyning & approuing prescripte apparell among the ministers: which can not better be auouched, than by disproouing all suche chilothe cauillations, as are objected to the contrary, whiche already hath bene sufficiently perfourmed in the Answer, and this *Circus Aesopius*: (Esopes crow) so shaken out of his coloured and painted plumes, as he may haue little ioye hereafter to vaunte himselfe in any open audience. And whereas some alleadge that in respect of their abuse these garments shoulde be abandoned: so lette passe Gedeons example, and the president

W. B. of

Iudic. 8.

Joshua. 6.

2. Par. 33.

2. Par. 30.
31.

John. 2.

Math. 21.

of Hierico, which cannot be better magnified than by the weaknesse of the aduersaries answere, in the one, inferring greater necessitie of flesh for furnishing the legall sacrifice than we haue of linnen in our seruice: in the other, making much a doe aboute purgation by fire, which serueth no whit at all to the purpose, saying hereby we may gather that things abused by vnlawfull ministers may be retyened in a lawfull ministry: yet hereunto may be further added, Manasses in the very selfe same temple from whence he had removed, *Deos alienos*, strange Gods, *Instaurauit altare Domini*, prepared the altare of the Lord. And Ezechias that wise & vertuous Prince, setting downe a true and perfect platfome of godly reformatiō, rased not the walles, but clensted y^e sanctuarie, which our sauour seemeth directly to follow in the Gospell, when he rased or defaced not the building, but drove out the Marchants & vngodly people, albeit he found it quite altered, *à domo orationis in speluncam latronū*: from the house of prayer into a denne of theeves. Receyue we not dayly profite by

such

such things as eyther at the first were de-
 mised by y^e Vanimes, or thence haue bene
 abused by pernicious heretiques? I will
 not speake of Whisicke, which as ancient
 writers testifie beyng firste inuented by
 Esculapius, was afterwarde practised by *Isa. 38.*
 Esau in the time of Ezechias his sicknes,
 and now is honored by the commaunde- *Eccles. 38.*
 ment of the scripture: nor of shippes first
 builded and frained by that idoll Dalias, &
 yet occupied and v^sed by Jonas, Ch^rist, &
 Paule the Apostle, because perhaps our
 aduersaries will graunt that in suche ne-
 cessary things as cannot be forborne with-
 out great inconuenience, & which rather
 appertaine to sustenance than discipline,
 we may vse a greater libertie than in
 rites and ceremonies belonging to reli-
 giō: but then must they likewise answer,
 how it cometh to passe that Ch^riste our
 Saviour in the celebration of his supper
 made speciall choyse of bread and wine
 to represent his death and passion, sayng
 the same elementes were the wonted ob-
 lations whiche were exhibited to Ceres
 & the drunken Bacchus of the Vanimes.

The

1. Tit. 5.

2. Sam. 3.

The Priests of Cybele (falsely surnamed *Deorum mater*, the mother of the Goddes) went in mantels during the time of their ministration, so did Samuell, Elias and Eliseus. Ceres had a cōpany of wiwdolwes addicted specially vnto hir seruice, the like in the beginning of the Church was prescribed by the Apostles. Apollos seruice was celebrated in verse and meter, the like did Dauid sing at the funerall of Abner. And M. Cartwrighte can be content to sing our Psalmes in meter without offence or grudge of conscience, without either warrant or cōmaundement of scripture. By these & such other like examples & presidents of antiquitie we may plaine-ly gather that the Gētiles vsage in things decent and comely, neither was impediment to the auncient Fathers why they might not deale with the same things in an other sorte, after they had bene profaned: or retayne them, beyng first inuented by vnfaithfull authoys. Of whiche minde it was not vnlike that Cregoric was when he had sente Augustine into England to conuert them from their gentilitie

Iulie, did write to Melitus, saying: *Quod Ex Regi-*
dia mecum de causa Anglorum cogitans tracta- stro ad *Mee-*
ni: videlicet quia phana Idolorum destrui in eas litum epist.
dem gente minime debeant, sed ipsa quæ in eis 71.
sunt Idola destruantur. &c. Quia si phana eadem
lene constructa sunt, necesse est vt à cultu Demoa-
num in obsequium veri Dei debeant commodari,
vt dum gens ipsa eodem phana sua non videt de-
strui, de corde errorem deponet, & Deum verum
cognoscens ac adorans, ad loca quæ consuevit fa-
miliarius concurrat. &c. That is. That vpon
 deliberation I haue determined that the
 Churches of the Idols in that Nation ought
 not to be destroyed, but let the Idols in them
 be destroyed and pulled downe, for if those
 Churches be well builded, then they must be
 changed from the seruice of Deuilles to the
 seruice of the true God, that the people se-
 ing their Churches not destroyed, may in
 their hearts leaue their error, and worship-
 ping the true God may make their recourse
 to those places as they were wont. &c. O-
 therwise bicause wine was y^e cause why
 Tarquine deflowered Lucrece: Alexander
 made away his dearest friende: and Lot *Genes. 19.*
 committed that incestuouse folly with his
 daughters:

1. Tim. 5.

3. Reg. 1.

1. Pet. 3.

Exod. 12.

doughters : **S** Paule mighte not licence Timothy to take a cuppe of wine for the warming of his stomake. We may not vse Physicke, because Aha trusted so much in the Physicians that he neuer called for the help of God, the true physician both of body and soule. We must abandon all ciuill lawes and politike constitutions because so many woes and curses are denounced in the Gospell against the doctors and teachers of the lawe. And last of all we may not lay the Scriptures open, because the ill disposed reader, as **S**. Peter sayeth, oftentimes peruerteth them to his owne destruction. And (as **M**. Cartwright teacheth) it is a surer way to remoue a stone of offence and playne the way, than to hyre a watchman to giue warning to the passengers.

But they say forsooth they were the garments of Balamites &c. what then I am sure they will not make the Papistes worse than the Idolatrous Egyptians, and yet were the children of Israel charged to spoyle them of their ornaments,

and put them vpon their wiues and children,

Ecclesiasticall regiment. 31

22m. S. Paule was not so scrupulous as it seemeth, nor so precise, when he came into the Idolatrous temple at Athens & Act. 17. picked out of the very stones sufficient matter to confound the peoples ignorance.

He alleageth heathenish Poets in three sundry places in defense of Gods truth, which is, I am sure, as evill as clothing

a Christian minister in a popish vesture: for if a man may adorne the spirite of God with suche base and homely matter in comparison, muche more may we set forth y person which is reputed of a great deale lesse account. And last of all, the Apostle in his voyage towards Rome, was content to trauayle in a ship consecrated to the detestable idoll of Castor & Pollux.

To this I could alleage (if allegories may goe for payment) that these white garments haue oftener bin taken vp by Angels, than worne by Salarnites & popish priests: or if their stomake be to daintie to digest these places, let them peruse & consider with theselues in what garment Dauid was clothed with the rest of his company that bare the Ark, & yet was this accounted

Act. 17.
1. Cor. 5.
Eph. 1.

Act. 28.

Math. 17.
Act. 1.
Math. 28.
Apo. 3.

1. Par. 15.

The Defense of the
accounted no **Heathenish** superstition.

But it is a sporte to see, how with one
petition of the principle these fellows
undermine the whole estate of ciuile po-
licie, and Ecclesiasticall gouernment: for
(say they) so, soth they serue not to edifica-
tion. Surely I maruaile the lesse that
cappes & surplices are burdened with this
faulte, whiche so often is objected by M.
Cartwright to the whole Cleargie of the
Realine. The case is harde, when euery
saucie iacke, discoursing of diuinitie vpon
his bench at home, dare presume vpon his
owne bare worde, to controll both Prince
and state. A mā may see by this that how
greatly soeuer they seeme to repine and
grudge at our Bishops pompe and seate
in Parliament, yet surely were they tol-
lerated and borne withall a little longer,
their confistorie would creepe from corners
to carpets, & their Segniorie ascend from
seuerall parishes, to Westminster pallas,
so great is their desire & longing for per-
fect reformatiō. Wherefore this cōclusion
being nakedly & without p2oofe affirmed,
may with like authoritie be reiected.

As for the shew of euill, they haue it no more than one bell whiche they allow to ring to sermons, & yet that one, with one more was wot to knol to mattens. They haue it no more than wine in respecte of drunkenesse: Churches bicause they were the nestes and Celles of Imagerie: Ciuile lawes & constitutions in that they are deriued from idolatrous & heathen Princes: and yet did not Paule euill, either in aduising Timothie, to helpe the weakenesse of his stomacke with a cup of wine, or in chalenging the priuiledge of a Citizen of Rome, to auoyde y^e cruell whipping of his enemies. Wherefore to conclude, as their reasons are to childish to require any answer, so their malice is so pexuise as it deserueth correction.

As for their working disorde, the case would quickly be determined, if contentious and rebellious naturcs would submit themselves to quiet discipline. Thus we may say reuenciwes & possessions worke disoord & dissention, bicause sometime vnruely persons pretend a wrongfull title against the lawfull owner: & yet would D.

Cartwright unwillingly resigne the interest of his owne enheritance, to purchase this vnprofitable vnitie. If this reason be allowed of them, call in the Bibels for feare of strife & quareling, suppresselawes and cōstitutions to auoide contention, and alway with meate & drinke for feare of surfeting. This reason had bene good to persuaade poore Rabbith to giue by his vineyarde, least quareling might arise betwene the king and him, & yet I doubt not but this simple man would then haue framed the selfe same answer, whiche in
 1. Reg. 21. the like case we presently alleadge, *Propitius sit nobis Dominus, ne demus hereditatem Patrum nostrorum vobis.* God forbid that we should now reiect & quite abandon whatsoever hath cōtinued in our house by many discents without iust and lawfull evidence. It cannot iustly be accounted discord, which proceedeth rather of malice of the person, than the vnlawfulnessse of the thing. For as it is the propertie of a forward disposition to spurne at the best and wisest kinde of gouernment, so may not godly Princes seeme euer a whit y more
 discor)

discouraged frō discharging of their dutie:
 such discoꝝd, is cōcoꝝde, and better nouris
 shed, than remoued. If Iustices would re
 signe their office bicause they are some
 time hardly & leudly reported of by vaga
 bondes, neither should equitie beare any
 sway in the cōmon wealth, noꝝ lawes be
 put in execution, in respect of causelesse
 feare, noꝝ any mā within a while be able
 to keepe his pꝛiuate house foꝝ feare of opē
 spoile & robberie. If Constantine had sup
 pressed as many cōstitutions as wrought
 discoꝝd among the wicked, the Church of
 Chꝛist had not yet come to his perfect age,
 but groned in his state and cradle of in
 fancie. There is small hæde to be giuen
 vnto their wordes: foꝝ as in this place
 pꝛiestly garmentes are misliked bicause
 they haue the shew of euill, so in an other
 place the crosse of Baptisme is condem
 ned, although it signifie the cōbate which
 we must fight with our aũcient enemies
 the woꝝlde, the flesh & the Deuill, vnder
 y imperial ensigne of our Sauour Iesus
 Chꝛist. Wherefoꝝe those that cā digest no
 sober discipline, muste needes be bzidled:

Act. 17.

But aboute all others those gapers after
 chaunge & alterations with the loytering
 Athenians, which as Luke reporteth, *Ad
 nihil aliud vacabant, nisi aut dicere aut audire ac
 liquid noui*, Gave themselves to nothing els,
 but eyther to tell, or heare some newes, in
 time must be restrained. And vntill then,
 he were very simple in my conceipt, that
 would suspend his verbite vpon their flit-
 ting & vnstable faith, whiche wareth and
 waneth with the mone, y^e autho^rs wher-
 of seeming alwayes desirous of perfectio,
 make wrecke of al good order, & as S. Au-
 stine sayeth, labo^r fo^r nothing moze, than
non inuenire quod querant, not to finde that
 they seeke for. Well, seing it is manifest
 by this, that suche apparell as hath bene
 mentioned before, worketh discorde in none,
 but those that will be ruled by no order: I
 come now to the preaching of the gospel,
 which they say is hindzed: but howsoever
 this be affirmed in haist, it will be proued
 at leysure. For were it is so as they wold
 now pretend, we haue the moze to yelde
 them thākes, that hauing long abused the
 simplicitie and credulitie of the people to
 their

their owne confusion, frame an argumēt
thereupon against the sober gouernment
& direction of the state. Apparel cānot hin-
der the preaching of the gospel, but their
owne contentious & rebellious wrestling
with ciuile pollicie, woulde to God them-
selues were but as well enclined to keepe
vnitatem spiritus in vinculo pacis, The vnitie Ephel. 4.
of the spirite in the bonde of peace, as they
with whome they quarell for suppressing
their schismaticall and diuelish faction. It
was the presumption of the Pharisees
haunting themselves of *verbum domini* & Hierem. 23.
lex domini nobiscum est, that bred dissention
among the people, & not the wholesome
dodrine of our sauour Christ who hum-
bled himselfe to the moste vile and accur-
sed death of all, for our redemption. For
little hope is to be had of the medicines
working, where the patient will obserue
no order: Euen so must our superinten-
dentes eyes be settled by profitable and
frutefull reading, and theyr mindes quite
purged of canker and malicious spea-
king, befoze eyther they can discerne the
outwarde betwixt, or reape the hidden be-

The Defense of the
necessite of publike lawes and discipline.
Wherefore let them forbear a while to
put toys in the peoples heades, and no
doubte but they will gently and quietly
enough be guided and perswaded by their
pastours.

Keepyng the memory of Egypt still a-
mongst vs. maketh no more for the taking
away of surplices, than taking downe of
Churches: nay in very deede not so much,
fith the one was but the ornament of the
Prieste, the other is the case and chryne
of the Idoll. Wherefore, seying the whole
course of the Scripture whereby this
principle is alleaged, *Omnia munda mundis*,
ouerthroweth quite the sandie foundatiō
of this ruynous and untowarde buyl-
ding, I will lette it passe, and bryefly an-
swere unto that whiche is alleadged for
brynging the Ministers in contempt. I
would to God it were nowe holden in as
greate reputation, and reuerenced as
muche, as when these things were bet-
ter thought of. The cause whereof though
I ascribe not to the garment, yet is it no
impertinent reason to mayntayne, that
bothe

Cit. 1.

bothe may stande together. And touchyng the reason it selfe, (whiche in Logike, is termed *Argumentum comune*, bicause it may aswell be brought against them, & a great deals better, than alleaged by them) little is to be sayd moze, than that it seemeth to be pitied that so strong a cause as they would this should seeme, cā find no better patrones than such as by intēperate zeale bewray the weakenesse of their quarell.

Men are brought by these strange opinions into such a maze of doubts & Labyrinth of confusion, as scant any one amongst a thousand knoweth where to settle his foote for feare of falling. The greater part I feare is poisoned and infected with the rustie sect of Academics, suspēding all vpon opinion and probabilitie, but almoste holding and embracing nothing vpon assured groundes or approued certaintie. And yet is this the very fruite and haruest of ambitious styes for coloured perfection. It is nowe reputed a greate and haynouse crime to offende a sillie artificer in his ignozance, and yet a matter of no waight to offende

both lawe & ciuile gouernour, appointed by Gods ordinance. Their sight is sharper than eyther Lynx or Argus in other mens dealings, but they themselves more blinde than Betels in their owne behauiour. A mote cannot escape their censure in their neighbours eye, & yet great beames & rafter lie couered vnder their owne. I maruaile what is become lately of charitie, *Qua operis multitudinem peccatorū*: which couereth the multitude of finnes. Well, I can say no more, but God of his mercie abridge their power, and contine we the thortnesse of their hornes, or els graunt them greater measure of his grace: for euen as day may be discryed at a litle creuise, so this we finde by good experience, that whēsoeuer the time shall so much fauour them, or the Prince smile vpon thē, that being *principes Synagoga*, the rulers of the Synagoge, they may lawfully crie out, *John. 19. nos legem habemus*, we haue a lawe, the very next dittie and song may be, *crucifige eum*, crucifie hym. For my parte, I make but small account of the mildnesse of that beast, whiche neither biteth nor seracheth

when

John. 10.

John. 19.

Ecclesiasticall regiment. 41

when he lacketh bothe teeth and nayles,
but rather say with blessed Augustine to
the Donatistes, *Sæuire se nolle dicunt, ego non* August.
posse arbitror, they say they will not be cruel, Epist. 49.
but I thinke it is bicause they can not.

Nexte commeth in encouraging of the
obstinate: a weapon surely not vnlike to
be asozded by suche rude and rustie cut-
lers. But pitie it is that by grinding out
the nicks which it hath alrcady receyued
at sundrie frays and skirmishes, the edge
is ground so thinne, as hardly it can ward
a freshe encounter withoute cracking
quite asunder. Nowe muste M. Carte-
wright furnishe and prepare him selfe to
enter the field, not against D. Whitgifte,
but Bishop Ridley, neyther shall he now
be matched with a learned Minister, but
a worthy Party, which thought the con-
tinuing of these rites and ornaments in
the Church, a mosse perfecte and ready
way to agrément and consozmitie in re-
ligion. Of the same iudgemēt was Cran-
mer, and the best learned of that compa-
nie, which sealed with their blood the te-
stimonie of their conscience. And though

42 The Defense of the

M. Hooper made the matter somewhat dayntie at the first, yet in the ende he dis-
 dayned not to prefer other mens know-
 ledge before his owne opinion. If any mā
 obiecte **M.** Rogers, who by no meanes
 would be brought to this consozmitie, we
 must craue pardon, dissenting from hym
 in a poynt more precise than perfect, whi-
 che I trust the rather wil be graunted by
M. Cartwright, for that himselfe can not
 allowe his iudgemente in a matter of
 great importance, I meane in placing
 euer every tenne parishes a superinten-
 dent, sithe euer y Minister must nowe be-
 come bothe Metropolitane, Pope, and
 parische Priest, within his owne iuris-
 diction. But to let examles passe, for
 couering of this notozious vntruthe, I
 could first alleage our owne experience,
 as the surest grounde to proue that men
 are sower ledde to lyke of suche a thing
 as carrieth styll some outwarde shewe
 and apparance of theyr olde opinion,
 than where there is no resemblance nor
 continuance at all. Then myghte I
 presse them wth examles of former
 tymes,

tymes, and presidentes of the best cal-
 led and gouerned states, who thoughte
 it very daungerous to make any chaunge
 or innouation in causes politike, muche
 lesse in matters of religion, whiche haue
 a deeper roote and ground in conscience,
 without some shewe or shadowe of the
 auncient gouernmente, althoughe the
 very substance thereof were quite and
 cleane abolished. So played the Romanes
 in prescribing twelue Sergeantes, at
 corners to gyue attendaunce vpon the
 Consuls, after that the Kinges were
 quite displaced, because so many were
 wonte to wayte vpon them while they
 lyued in chiefe authoritie. Agayne,
 because the sacrifice coulde not bee so-
 lemnized wythoute the presence and
 assystaunce of the Prynce, whose go-
 uernmente was quyte suppressed: there
 was order taken, that for the tyme
 one shoulde bee appoynted to supplie
 the rowme, and beare the name of
 kyng, ordeyned for the sacrifice, least
 any thing myghte quaye the peoples
 deuotion, or offende their conscience.

Reyo

Peyther was this pollicie deuised without great consideration, seeing the comon sorte beeing rather guyded by their outward sense, than gouerned by vnderstanding, imagine the later state to be equall with the first, when the eye can discerne no difference : and thereby are the better content to liue in a we and due subiection. Suche simple soules are as well fed with seeing, as hearing, so much the better, as nature hath more sufficiently enabled them by outwarde sense to discerne the one, than knowledge, skill, or experience to iudge of the other. But seeing nothing will content them, but the very Canon of the Scripture, marke whether the same course were not obserued by the kings of Israell and Iuda, whiche may be gathered by the Romanes histozie. And first we reade that Dauid wore the crowne

2. Sam. 12 of the king of *Rabbath*, after his famous

2. Chro. 17 victorie. Jehosaphat receyued giftes of the Philistians, as his auncestors had done befoze him. And euen as the Gentiles sanctified them selues after any pollution,

2. Chro. 29 so did the childezen of Israell after their trans

transgression. Christ neuer reproveth the
 Pharisees apparell in the Gospell, but
 their hipocrisie, leuen, and corruption:
 and surely by the way I maruell with
 what conscience they can straine so much
 at the Papistes tippet, and weare a long
 gowne, which was the garment both of a
 Papist and a Pharisee, expessed in the **Math. 23.**
 Gospell. Did not S. Paule retayne a cer-
 tayne shadowe and resemblance of the
 aunient discipline, when he deriued by
 bayling of women from the Jewes (as
 Tertullian proueth agaynst Marcion) cir-
 cumcided Timothie, purified him selfe in **Act. 16.**
 the temple after the Jewishe maner, ha- **Act. 21.**
 ued him selfe, with protestation that bee- **Act. 18.**
 ing free, yet had made himselfe, *Omnium ser-*
uum vt plures lucrifaceret. &c. Seruant vnto
 all, that he might winne moe: vnto the Je- **2. Cor. 9.**
 wes he became as a Iewe. &c. Belike they
 would be very lothe, to come thus farre
 on, marching foote by foote with Paule,
 that so pzeisely stande on trifles of very
 small account.

Nowe to proue a pzescript kinde of ap-
 parel vsed among the ministers, different
 from

from the common sorte, I will alleage the selfe same place whiche by them hath moste corruptly bene abused, to the contrarie. 1. Sam. 28. for after the wicked sorceresse had descried to Saule the coniured spirite vnder the likenesse & resemblance of Samuell, he presently demaunded the forme and maner of his going, and being answered that he seemed an olde man clothed in a mantell, presently the King affirmed that of certaigne it was Samuell, grounding hym selfe as it seemeth, vpon the wearing of his mantell, wherein Samuell differed from the common sorte, whyle he was yet alyue: for otherwyse neyther his hoare heares, nor Mantell, if it had bene common with ten thousande other, coulde haue moued the King so resolutely to persuaade hym selfe, that doubtlesse it was Samuell. For other questions of his fauour, lineaments, or stature, were not in that place demaunded. For confirmation of this probable coniecture, maye be alleaged, that not onely Elias wore a mantell himselfe in execution of his office, but

*he resembled it
by sight of his countenance
which had taken
vpon him and they
called together.*

Ecclesiasticall regiment. 47

cast the same vpon Elizeus, when he
 admitted him to the function and digni-
 tie of a Prophet, saying: *Quod meum erat* 1. Reg. 19.
feci tibi, I haue done vnto thee that whiche
 apperteyned vnto me: as a man woulde
 saye: I haue bestowed vpon you the out-
 warde signe of your election and appo-
 bation befoze God. With which man 1. Reg. 24
 tell the waters were afterwarde deni-
 ded. Whereby it appeareth playnely,
 that a Mantell was the speciall and pe-
 culiar vesture of a Prophet. Our Sa-
 uiour Christe being a president for all
 true and well disposed ministers, was
vestem inconsutilem, a garmente withoute 1. Joh. 19.
 soame: and yet can I reade of neuer an
 Artificer going in the same linerie. We
 reade that John was apparelled wyth Mat. 14
 Cammels heare, and that a gyrdle of
 leather was about his loynes. And least
 they shoulde escape wyth hys extraor-
 dinarie calling (whiche is Easter Cart
 wrightes chiefeft slepyghte, and laste
 refuge in hys late Replve) I canne
 proue a more common vse of thys gar-
 mente, in some whiche boasted not
 of

of any extraordinarie vocation : and suche were those godly men which walked by and downe in mantles and goates skins, whome S. Paule condemneth not of ignorance and superstition, but affirmeth the world to be vtterly vnworthy of their vertue. Thus may truth be shadowed for a while, but neuer quite extinguished with colourable dealing : wherefore in myne opinion I thinke a p̄script kind of garment is no more repugnant to the worde of God, being vsed by the Ministers, than the Robes of Parliament, Collier, and Carter, with suche like among the Nobilitie, thā Lawyers hodes, or Doctors habites, which being aswell *signa predicantis*, the tokens of a Preacher, as the surples, M. Cartwright himselfe hath bene content to weare in no closer place than S. Maries Church in Cambridge, and in no lesser companie than the whole Vniuersitie. But nothing striueth agaynst Gods word that serueth our adueraries turne, though all the Papists in Europe weare it, and though it be as well, or rather a signe of their doctrine, than the surples of their

Heb. 11.

Ecclesiasticall regiment. 49

their ministerie. But for a conclusion, to make shorte worke, I woulde gladly vnderstande, whether of them selues suche thinges be indifferent, or not: if they graunte them indifferent, both the Prince may lawfully commaunde them, and by this commaundement proceeding from Gods Lieutenant generall, ministers are enforced to weare them, the Princes Injunction quite remouing the indifferencie, and restrayning the libertie of the thyng, and byndyng the conscience of hym whiche of pretended malice breaketh it, for this is, to giue vnto Cesar Math. 22. the things that are Cesars, and to be subiect Rom. 13. not onely for feare, but for conscience. If for whatsoeuer the Magistrate be, representing Gods authoritie, to resist him is to resist Gods ordinance, and hasten Gods heauy iudgement: and therefore did our saviour Christ submit himself to Pilates wicked & unconscionable dealing, because Joh. 19. his power & commission came not from man, but God. But if they be not indifferent, I graunt S. Peters affirmation, that magis Act. 4. *parendum est deo quam hominibus*, it is better

50 The Defense of the

to obey God than man, appealing to these
Precisians answered, befoze the high Co-
 missioners at Lambeth. 1571. for dispose
 of this assertion, where they were con-
 tent to graunt indifferēcy in these things,
 and yet restrayned the Prince from com-
 maunding them. I could likewyse set all
 the Germans in a ranke agaynst suche
 friuolous and wzangling Pastors, de-
 claring both in their publike woordes, and
 their priuate letters, a contrary iudge-
 ment. For bothe Peter Martyr hauing
 at large declared the nature of indifferent

Mart.in. 1.

Reg. 18.

things, concludeth in these wordes: *Pa-
 rendū est igitur Magistratui in adiaphorū quā-
 uis dura interdum & grauiā videntur*, we must
 obey the Magistrate in indifferent matters,
 although they seeme somtime to be hard &
 burdenous. And Luther, Bucer, & all the
 rest, mainteine the same opinion. Where-
 fore leauing out the opinions of our an-
 cient fathers in this article of p̄scripte
 apparell, because they are reputed as sus-
 pected witnesses, and withall omitting

Insti. lib. 4.

cap. 5.

Caluines iudgement touching the anti-
 quitie of the same, I will here conclude,

Deus

Ecclesiasticall regiment. 51

desiring God to graunt our p̄cise Apostles greater store & plentie of his grace, & poure into the either lesse abilitie to lurt, or better wil to benefit y^e church of Chzist.

Here is good occasion offered to deale in the defense of h^r Maesties sup̄macie, but seeing the Bishop of Sarisburie his argumentes agaynst D. Harding maye serue as fitly for impugning of these assertions, I thinke no more can be wel sayd, thā is already p̄nted. And therfore leaue to your learned considerations y^e which can not be repeted without some tediousnesse.

Of Bishops titles, lāds. &c.

NOW foloweth the controuerſie of Bishops titles, lands & temporalties, in ripping vp wherof, I will as briefly as I can deuise, declare my simple iudgement. And first of all concerning equalitie among ministers, no man will denie but the same authoritie is committed to them all in binding, loosing, preaching, or ministering of the sacraments, and yet doth this equalitie in ministration nothing hinder a diuersitie in gouernmēt. For to vse our

D.y.

sauour

sauiour Chyistes example, which them-
selues haue cited for their purpose. *Nolite*

Mat. 23.

vocari Rabbi, vnus enim est magister vester, vos
autem omnes fratres estis, Be not called Rabbi,

for one is your master, and you are all bre-

thren: who knoweth not that euen among

brethren, though all of them spring of one

roote, and a certayne equalitie be obserued

in nature, yet one is called to a hygher

place than all the rest, for mayntenance

of the house and family. Esau & Jacob be-

ing both descended of the selfsame parents,

were equall in nobilitie, & yet when they

met together, Jacob forgot not so great re-

Gen. 33.

uerence to his eldest brother, but that he

wooꝝhipped him kneeling seuen times, &

in priuate conference was not ashamed to

call him *Dominũ*, Lorde. And so fareth it in

the church of Chyist, wherin though all be

brethren in respect of one heauely father,

yet all can not be equall for preseruing of

Chyistian vnitie. As for *Principes gentiũ* do-

Mat. 20.

Luk. 22.

Mat. 10.

minantur, nõ erit sic inter vos, The kings of the

Gentiles reigne ouer them, but it shal not be

so among you. He that noteth that (*sic*, so)

will finde a difference rather to be put be-

twixt

Ecclesiasticall regiment: 53

twene both iurisdicions, than one of the
to be quite displaced. He is blind that seeth
not ambition rather to be suppressed, than
equalitie inferred, as some of the soundest
writers do interpret. The practise of this
precepte they may finde moſte linely ſet
forth, whereas our ſaviour Chriſt con- John. 6.
ueyd him ſelfe quite out of the way, whe
the blockiſhe people woulde needes haue
promoted and aduanced him to tem-
poral government. But when eyther any
question is referred to his deciſion, or oc-
caſion offered to exerciſe his ſpiritual iu-
riſdiction, marke whether at any time he
abaſe himſelf to the moſt inferiour mini-
ſters: Rather may we proue a kinde of
prunacie among the Miniſters by the
words ſollowing, *Qui maior eſt in vobis, fiat* Luk. 22.
sicut iunior: & qui princeps eſt, ſicut qui mini-
ſtrat, Let the greateſt among you be as the
leaſt: and the chiefeſt as he that ſerueth, than
diſproue it by the ſentence going before.
And this precept of humilitie ſeemeth but
a limitation to their due authoritie. The
vehementie of the words expreſſing the
commandement, is no lawfull barre to

D. 19.

the

54 The Defense of the
 the iurisdiction of a Minister, as may ap-
 peare by conference of textes together.
 For although our saviour vtterly beate
 downe the titles of ambition, and unlaw-
 full rule in his Apostles by these words,
 Math. 23. *Nolite vocari Rabbi*, Be not ye called Rabbi:
 yet ment he not to exclude any reason-
 able preheminance, as maye appeare
 by these words: *Vocatis me magistrum & do-*
 John. 13. *minum, & bene dicitis, sum enim*, you call me
 Lord and master, and you say well, for so I
 am. In which place he may seeme accor-
 ding to the letter to challenge what he had
 forbidden in his Apostles. But if you vn-
 derstande in very deede the pompe and
 pride of earthly Princes in the one, and
 reuerent vsage & interteinement of a Mi-
 nister in the other, he hath challenged no
 farther prerogative vnto him selfe, thā he
 hath left vnto his ministers. For in like
 sort he saith, The sonne of man came not to
 be ministred vnto, but to minister: and yet if
 in this place we vnderstand the ministry
 of temporall things for preservation & su-
 perintendence of this life, the contrary appea-
 reth. *Si quis ministrat mibi*

Ecclesiasticall regiment: 55

me sequatur, if any man minister vnto me, let him follow me, &c. Euen so this one word *dominari*, to beare rule, maketh the sense moze playne & euident, and setteth forth vnto vs, that our sauiour ment not to remoue al kinde of dignitie & preheminence from his Apostles, but rather charged the, *non sic vt principes gentium dominari*, not to beare rule so as the Lords of the Gentiles do, that is, with pompe, disdayne, and lofty-nesse. And if these words should simply & without any limitation be interpreted, there were no differēce to be made in dignitie betwene the Apostles & the seuentie disciples, vnlesse they cā alleage some good authoritie, wherby it may appeare that in vsing these words, *vos autē fratres estis*, for you are brethre, Christ only cōprehēded the 12. omitting the great number: which by scripture will be very hard to do in myne opinion. But put the case equalitie were approued & allowed among the Apostles, seeing that all they were chosen after one maner, by one person, and to one vocation extraordinarie, seeing they were all so plentifully and abundantly inspired

D. iij. with

with the holy Ghost, as it was not possible for them being so well guided to breake into immoderate heates and passions pernicious to the Gospell, and therefore diuision being lesse feared, equalitie might be better abidden. What maketh this, I saye, for equalitie amongst our Cleargy, where faction hath excluded concord, and ambition rather striveth for credite by followers, than charitie seeketh truthe by humblenesse: All tyner can not be squared by one rule, nor all estates directed by one kinde of pollicie. Our Ministers, I graunt, succede them in place, but not in office: and therefore even as in the Apostles tyme the degrees of Deacons and Ministers were distincte in honour without offence of any godly conscience, or contradiction to the Scripture: so in our tyme the Church of Christ hauing growen to riper state and greater number, requireth other order and direction. What greater follie can appeare, than to prescribe y same rules to a General in conducting of an Armie which euery captayne is bound to obserue in trayning

of his bande, or to graunt as large scope
 in government to the Constable of New-
 ington, as to the Maior of London: I thinke
 St. Luke vnderstande the Scriptures as
 well as we, & yet in reporting that Bar-
 sabas & Sphas were *virī primi inter fratres*, chiefe men among the brethren: he no-
 teth no presumption in them for chal-
 lenging vniuersall authoritie, inequalitye of
 honour, or transgressing the wordes of
 Christ our Saviour, *Qui voluerit inter vos
 primus esse. &c.* who so wil be chiefe amongst
 you. If they say this primacie mentioned
 in the Actes, was vnderstande of vertue &
 forwarde in religion, I answer with
 the Lawyers phrase, *hoc est diuinare*, this is
 but gessing, for it is not like that in zeale
 they coulde so farre exceede the rest of the
 Apostles which both liued and continued
 with them. And thus much briefly by the
 way to the contrary opposition, for the
 maintenaunce of the contrary thus will
 I reason. The degree of Priests was not
 equall in the lawe, *Ergo*, it ought not to be
 equall in the Gospel: the antecedent may
 be proued by sundry textes of Scripture,

Act. 15.

D. v.

first

Exod. 29. first where Aaron the high priest was co-
 secrated. Agayne where charge was giue
2. Reg. 23. by the king to Helchias the highe prieste,
 & *sacerdotibus secundi ordinis*, and to the
 priestes of the seconde order. Whereunto we
Deut. 17. may adde, where one priest as chiefe and
 principall sitteth in iudgement & decision
 of causes: where the captayne of the soul-
Hierem. 52 diers tooks *Seraiam sacerdotem summum*, She-
 riah the high priest, & *Sophoniam sacerdotem*
secundum, and Sophoniam the second prieste
 in degree. The like appeareth Hier. 51. & in
 sundry other places. For whereas men-
 tion is made of Abiathar, Achimilech and
2. Sam. 8. Sadoch. 2. Sam. 8. Peter Martyrs iudge-
 ment is that only Abiathar was the high
 priest as in deede he was, & the other two
 were but Chaplaynes, as we terme the.
 The argument is proued by a Topicke
 place of their owne. For if it be lawfull
 for them to teach vs *ab autoritate negatiue*,
 there were no Metropolitanes amōg the
 Iewes beyng Gods chosen people, *Ergo*
 there ought to be none among the Chri-
 stians, it shall be much more lawfull for
 vs affirmatiuely to reason thus: There
 was

was a difference among the legall priests in honour, *Ergo*, there oughte to be the lyke among the Christians. But here me thinkes I heare a muttering, that for as muche as the highe Prieste in the lawe bare a figure of our sauiour Christ, whiche vanished at his comming, the lyke preheminence cannot be continued in our Christian Clergie. No manne doubteth I suppose, but the legall priesthood beyng a shadow of the truthe, vanished at the passion and eternall sacrifice of our Melchisedech, whiche was offered once for all. But that the highe Prieste was moze a figure than the meanner Priestes discharging the same dutie, though for honours sake he be after named, or that the Priestes were counted as a figure partly in respect of dignitie, and not onely for his office, is moze than euer the aduersarie shall be able to mayntayne. I knowe S. Paule to the Hebrewes compareth the sacrifice vppon the Crosse made for oure redemption, with the highe Priestes oblation among the Jewes, and rather matcheth Christe
with

Heb. 7. 9.
10.

with the high priest than the other, for the more honorable comparison, and by reason of mutuall prebeminence, than because the other using the same sacrifice which he did, bare not as well the figure of Christe as he: wherfore as they will haue no high minister because the high priest represented Christe in figure, so may we in like sorte reiect the meaner ministers, because the inferior Priestes were likewise figures of our Saniour Christe and of his office. And as strong is the argument of the one side, as of the other. But if we shoulde graunt them that the high Priest onely were a figure of Christ to come, and therfore the office beyng now decayed the degree must likewise perish: yet sayng the ministers of Christ represent him nowe paste (unlesse our sanioir beyng glorified haue losse some of his glory) I knowe not why his ministers may not shine in as perfect glory, & so much greater as truth exceedeth shadows. Wherfore eyther must they now denie that ministers are the deputies of our sanioir Christ (which were to great absurditie) or els alleadge some

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some reason why the nearer & truer they
ozone, the further they shoulde be from
dignitie. For even as observing of the
pascball lambe was a figure of our Saviour
our Chyiste and quite abolished by the ob-
lation of the Crosse, notwithstanding the
same matter be yet kepte in memozy by
an other figure, which is the Sacraments
of Chyistes body and blood: Even so, al-
beit the legall priesthood be now abolished
& quite displaced, yet why the same pre-
heminentie may not yet remayne in re-
membzaunce of the highe priest glorified
whiche was kepte in figure of the highe
priest not yet incarnate, no reason hath
bene yet alleaged. Sure I am that the
same proportion that is betwene the one
figure and the other, is betwene one mi-
nister and an other. Wherefoze by good
reason ought be whiche representeth that
whiche Chyist hath done, be of as great ac-
count, as he whiche figured that whiche
Chyist shoulde do: and so muche moze as
our benefite is greater. And to proue that
of necessitie the honour is not linked or
annexed to the office, I can proue that S.
Paule

Exod. 22.
21. 23.

Luke. 19.

1. Thes. 4.
Col. 1. 2

Paule acknowledged a reuerence to the perion after Chzistes death had spoyled him of his office, repenting as it were his basinesse to the Priest, and alleaging out of Exodus. *Principi populi tui non maledices,* Thou shalt not speake euill of the ruler of thy people, in defense of his authoritie. We read in Luke that cuery one which coulde employ his talent to the greatest profite, was called to chiefe preferment, wherefore he that with one tallent had gayned tenn, was preferred to as many Cities; and he that yelded five was rewarded by the same proportion. Whereby we finde equalitie of gouernment not to be so necessary in the Church, but vpon good consideration and worthinesse of the ministers it may be enlarged. Agayne seeing the Church militant (as far as weaknesse and infirmitie of nature will giue hir leaue) ought to imitate and resemble the pollicie of the Church triumphant, where diuersitie of degrees may well be proued as *Angeli, Archangeli, Throni, dominationes, principatus, potestates,* Angels, Archangels, Thrones, dominions, principalities,

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palities, powers: Wee may conclude that
in the Church militant the lyke may
be obserued. If Saint Paule thought it
no presumption to call the Church the
body of Christe. I dare be bolde to saye **Eph. 4.**
that in euery naturall body one member
dothe excede an other in dignitie and ho-
nour, and in direction of the whole, accor-
ding to the strength and abilitie are fitly
and conueniently preferred. To proue
that euery man shoulde be put in truste
according to his skill and abilitie, no play-
ner texte can be alleadged than **Math. 25.**
where the prouident and discrete house-
holder gaue to one five talentes, to an-
other two, *secundum propriam uirtutem*, ac-
cording to euery mans abilitie: but that
one man in giftes dothe excell an other,
appeareth first, by the wordes of Paule,
where he playnely affirmeth, *Maiores esse* **1. Cor. 14.**
eu qui prophetat quam qui loquitur linguis:
That hee is greater that prophesieth than
hee that speaketh with tongues. Ergo pre-
eminence amongst the Ministers of
the Church is not onely lawfull, but
expedient and profitable. No Realme
can

can well be gouerned where one hath not
authoritie aboue the rest. Neyther can a
ny priuate house be well directed, where
the meaner sort stand not in awe of some
speciall officer. Wherefore sith the Church
is oftentimes compared by Parables to
these earthly kingdomes, and S. Paule is
not ashamed to resemble it after a sorte
with the gouernment of a priuate house,
enabling a byshop to the one by his pro-
vidence and foresight in the other, I see
not why that whiche is profitable in the
one concerning discipline, may not like-
wise be well thought of in the other for
edification. That this prebeminence is not
lately denied or newe begonne as some
woulde beare the worlde in hande, may
sone appeare by these wordes of the Apo-

1. Tim. 3.

1. Cor. 14.

*Stile, Spiritus Prophetarum prophetis subiecti
sunt, non enim confusionis est deus sed pax.* The
spirites of the Prophetes are subiect to the
Prophets, for God is not the God of confu-
sion but of peace. Whereupon I gather
that if the spirite of the Prophetes being
lightened by the vertue of the holy ghost,
were not free from checke of other Pro-
phetes,

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phetes, vpon whom it had pleased almighty God to bestow his giftes of iudgement, knowledge, and learning : muche more ought we to allow the graue and learnedst sort a dignitie and preheminence in worldly things, whiche ought to be reputed of lesse account and estimation, and by the way the reason following is not to be neglected, for after he hath set an order in directing the congregatiō, attributing the determination of the matter & appoynement of the Prophets spirite to the standers by, he streight adioyneth, *Non enim Deus est confusio*, God is not the God of confusio, as who should say, if so he were not appoynted to decide suche doubtles as might arise eyther vpon ignorance or malice, all would go to wrecke in haste, and Christian edification be conuerted into mortall hatred. Then would the frost of priuate quarel either sterue the buddees of the gospel, or the rage of spirituall ambition disturbe the pollicie of euery congregation. But some man will say perhaps, that Christ our sauiour made all his disciples equall in authoritie. I graunt he did

C.

so,

so, but yet for order sake it may be answered, that one above the rest had some preheminance, whiche Peter Martyr, very fitly termeth *Primatum ordinis, non potestatis*: Primacie of order, not of power. For to let passe those favourable words so often bestowed more upon one than all the rest, and the manner of his gouernment quite thorough the Actes (which proueth as much as I affirme) we know that albeit Christe sayd to all his disciples in general, *Vobis datum est nosse mysteria regni Caelorum*, vnto you it is gyuen to knowe the Secretes of the kingdome of heauen, yet when he was transfigured in the Mount

Math. 13. he had onely with hym, Peter, James, and John, when he cured the daughter of Jairus one of the Princes of the Synagogue, he took no man with him, saue Peter, James and John. And beyng in the greatest agonie of all, when he went to praye before the sufferynge of his Passion, he made hys speciall choyse of Peter, James and John, to assiste him to the very laste. By this it is very cleare, that wordes sometimes generally spoken

ken

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ken muste yet bee limited accordyng to the circumstance and proceeding of the matter. For Saint Paule mentionyng by name long after, those Apostles, *Qui Gal. 2. videbantur esse columnæ*, whiche seemed the pillars, expreſſeth none ſaue Peter, James and John: Lay these places close together and weygh them in the ballaunce of iudgement, and I doubt not but the equalitie among the Apostles will not appeare so greate as some are nowe perswaded. Herevnto adde Saint Pauls wordes, *Mibi qui videbantur esse Gal. 2. aliquid, nihil cōtulerunt, &c.* They that are the chiefe, dyd communicate nothyng with me, &c. And agayne: *Nihil minus feci ab his 2. Cor. 11. qui supra modum sunt Apostoli*, I suppose I was not inferiour to the chiefe Apostles. And in the same Chapter: *Ministri Christi sunt, plus ego*: they are the Mynisters of Christe: I am more. And agayne, *Nihil minus feci à magnis Apostolis*, I was not inferiour to the very chiefe Apostles. If, *Qui Gal. 2. videbantur esse aliquid*, they which seemed to be great, *Columnæ*, pillars, *Magni Apostoli*, *Apo- 2. Cor. 11. stoli supra modum*, chief of the Apostles: be no
C. ij. signifi

Significations of superiortie, for mine
 owne parte I graunt mine ignorance
 and infancie in the Scripture. He thought
 it neyther an article of Papistrie, nor a
 breach of Gods commaundement, to
 challenge some prebeminence about the
 rest, when he blusseth not to say, *Si am-*
plius aliquid gloriabor de potestate quam dedit
mibi dominus in edificationem, non destructio-
nem vestram, non erubescam: If I shall some-
 what more boast of the power that the Lord
 hath giuen vnto me, to edifie, not to destroy
 you, I neede not to be ashamed. We reade
 that Barsabas and Syllas are reckoned
 by Luke by no worse stile than *viri primi*
inter fratres, chief men among the brethren,
 without any sparke of emulation among
 the Brethren. They were neyther called
 Linsey wolsey Bishoppes, nor Popes of
 Lambeth, as some haue bene of late, chal-
 lenging no more vnto themselves, than
primatum inter fratres, the chiefe authoritie
 among the bretherne, whiche may be ius-
 tified by sounde authoritie. Laste of all
 I will conclude with. 1. Timoth. 5. where
 Saint Paule alloweth double honour to
 those

2. Cor. 10.

Act. 15.

1. Tim. 5.

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those that gouerne well, whiche worde
 Double presupposing Single (as no com-
 paratiue can stande without a positive)
 I see not howe the difference in degree
 can be auoyded by any sleight or pollicie.
 This made Caluine so oft and with so
 constant affirmations to resolute that
 without this preheminance among the
 Cleargie, it was not possible by any
 meane for the Church of Christ to stand.
 And firste of all wytyng vppon these
 wordes, *Sicut Patri filius, Timotheus mibi*
seruiuit in Euangelio, Timothie dyd seruice
 vnto me in the Gospell, as a sonne vnto his
 Father. VVee learne by this place (sayth
 he) that no suche equalitie was among the
 Ministers, but one did gouerne and rule the
 reste by his authoritie and counsell. The
 same wyter vppon the first of the Actes,
 graunteth that one of necessitie muste be
 preferred befoze the reste in euery con-
 gregation. The lyke he hath vpon. 1. Tit.
 and Philip. 1. and vppon the. 2. Corinth. 10.

Wee finde this flatte conclusion: *Quamuis Caluine in*
commune sit omnibus Ministris idemque offi- 2. Cor. 10.
cium, sunt tamen honoris gradus: Although

C.iii.

one

Caluine in
2. Philip:

These places
carie their own
weights in
their ownnes.

one and the same office be common to all
 mynisters, yet be there degrees of honour.
 Thus one of their chiefeſt and ſureſt
 frendes beinmeth nowe to faynte at the
 very pinche, and was content not onely
 to publiſhe with his penne, but practiſe
 by example euen till his death, the ſame
 authoritie in effect, whiche theſe fellows
 nowe impugne in Englande, bycauſe it
 greatly ſoundeth to the abaſing of their
 credite. Wherefore if Maſter Cart-
 wright allowe as well of M. Caluines
 iudgement, as to the worlde he woulde
 pretend, he muſte of neceſſitie be enfor-
 ced to allowe vs one Byſhop in euery Ci-
 tie, ſhiſte afterwarde as well as we may
 foꝝ laying out a Dioces. And yet if any
 man will reade his Institutions Lib. 4
 Cap. 4. he neede not to trauayle farre to
 finde a reaſon, ſithe Caluine is content to
 graunte that from the Apoſtles tyme,
*Vnicuique ciuitati regio certa fuit attributa,
 quæ Presbyteros inde ſumeret, & quaſi corpori
 illius ciuitatis accenſeretur.* To euery Ci-

Calu. Inſtit.
 lib. 4. cap. 4.

Of Bi-
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one and the same office be common to all
mynisters, yet be there degrees of honour.
Thus one of their chiefeſt and ſureſt
freendes beineth nowe to ſaynte at the
very pinche, and was content not onely
to publiſhe with his penne, but praſtiſe
by example euen till his death, the ſame
authoritie in effect, whiche theſe fellows
nowe impugne in Englande, bycauſe it
greatly ſoundeth to the abaſing of their
credite. Wherefore if Maſter Cart-
wright allowe as well of M. Caluines
iudgement, as to the worlde he woulde
pretende, he muſte of neceſſitie be enfor-
ced to allowe vs one Byſhop in euery Ci-
tie, ſiſte afterwarde as well as we may
for laying out a Dioces. And yet if any

Calu. Inſtit. man will reade his Inſtitutions Lib. 4.
lib. 4. cap. 4. Cap. 4. he neede not to trouble farre to
finde a reaſon, ſithe Caluine is content to
graunte that from the Apoſtles tyme,

De Bi-
ſhops D^{ts}
offices.

*Vnicuique ciuitati regio certa fuit attributa,
quæ Presbyteros inde ſumeret, & quaſi corpori
illius ciuitatis accenſeretur.* To euery Ci-

tie there vvas a certayne compaffe
appoynted vyhiche shoulde take mi-
nisters from thence, and bee as if
vvere incorporated to that Cytie.
And this in mine opinion is as large a
Dioces as any Bishop dothe at this day
challenge.

Yet by the waye needes muste I wonder at this p̄cuiste or rather childishe spight, d̄pyng vs to p̄oue that Dioceses were gouerned by Bishoppes in the Apostles tyme, when not onely whole kyngdomes but scante one Citie was generally faythfull. For what though the Gospell were sp̄edde in many p̄ouinces, yet was it not vniuersally receyued any where, nor sette fōrthe by lawe or published with full authoritie, by their dealyng in this one Article, their cunning is moste clearely discovered, and all men made witnesse by the manner of their p̄ocēdyng, that truthe is rather fledde, than sought: and their onely purpose seemeth nothing else but for want of p̄ouise by difference of time and

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state, to pinne the Bishops in suche nar-
row streyghtes as in the ende they should
be depued to silence. For where as we
haue lesse in Scripture none other pre-
sident wherevnto we shoulde conforme
our pollicie and discipline, than the Apo-
stles doinges, if at any tyme wee vrg-
e them with theyr authoritie, eyther in go-
uerayng many prouinces (as Paule did
Macedonia, Phenicia, Crete, and diuers
other) or in any cōtrouerſie, then straight
they ſie to the olde exception of extraor-
dinarie callings: and so by consequent
cutting off the Apostles Actes, or at least
so mayning them with cauillations, as
they can stande no reader in steade, they
leane no scope for any man in maynte-
nance of true Religion. They deale
more hardly with vs than euer Festus
did with Paule: for after he had appea-
red to Cesar, he was referred to Rome
for treat of his cause, whereas our vn-
friendly Brethren enforce vs to the let-
ter, and yet refuse the letter by Sophisti-
call interpretation, sayng none other
wile than if they shoulde bidde vs strike,
and

Act. 25.

and yet holde our hands for feare of after-
clappes. And whereas they can b2oke in
no respecte the direction of a Dioces, be-
cause no mention is made of any such by
Christ our saviour, I can likewise saye,
that seeing Christ our saviour before his
departure hence, tooke speciall order for
no calling, but onely of the Apostles, nor
in any of the foure Euangelists mention
is made of any minister tyed to a certayn
congregation, but lefte at large to chioise a
place wherein to sounde the gladsome ti-
dings, as appeareth by the last commis-
sion. Math. 28. Therfore euery congrega-
tion maye not haue their minister. But
some man wil alleage that touching this
poynt order was after taken by the A-
postles. I graunt there was, and so like-
wise there would haue bene for govern-
ment of Dioceses, if the Apostles trauell
had bene blessed with so great increase
in their owne time, as that Provinces as
faste as Parishes would haue embraced
sincere religion. For seeing that to Peter
was committed the Church of all the
Iewes, as Paule had speciall care and

Math. 28
Mar. 16.

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Gal. 2.

Exod. 18.

ouersight of all the Gentiles. I can not
 thinke that these Apostles woulde haue
 indged the gouernment and direction of a
 shire or two, to be a matter of so great
 importance, but that by Gods assistance
 the diligence of a diligent and watchefull
 pastor might easily ouercome it. In deede
 if any man wil undertake to be the only
 preacher in a shire, or *vniversus Episcopus*,
 vniuersall Bishop in a Province, as John
 the Ambitious prelate of Constantinople
 woulde haue bene in Gregories time,
 there were good reason to abate so daun-
 gerous a tyzannie: but seeing euery pa-
 rishe is now furnished of an able and suf-
 ficient pastor, and Bishops onely keepe
 the place of Moses, to whome the infe-
 rior Magistrates referred the causes of
 greatest weight, as the Scripture sayth,
Leuiores tantūmodo indicantes, iudging onely
 small matters. I neyther see any reason of
 abridging their authoritie, nor spoyling
 the Church of so necessarie and profita-
 ble instrumentes. To chalenge this pre-
 rogative is not (as some deuise) to strue
 for Monarchies, but to maynteyne that
 regi-

regimente and pollicie whiche euer
 hath bene reckened of greatest value,
 and moſte long continuance. We know
 that euerie famous Citie had a territorie
 annexed vnto it, as a bzaunch and mem-
 ber of the common wealth, which aswell
 in ſpiritual! cauſes muſte be ruled by
 the Biſhop of that Sea, as in ciuill af-
 fayres, guided by the ciuill Magiſtrate.
 For let our diſcourſing Preachers quarell
 as long as they liſt, and with as good right
 as ſometyme the Phariseys dyd boalt
 and baunt them ſelues of *verbum Domini*,
 the worde of the Lorde, yet neuer ſhall
 it bee thoughte expediente for any ſtate
 to exempte the ſmaller Villages from
 the iuriſdiction of the greateſt Cities.
 For myne owne parte (as one deſi-
 rous to bee taughte) ſayne woulde I
 heare ſome reaſon alleaged, why Ti-
 mothie beeing Biſhop at Ephesus (as
 no doubt he was) hadde not aswell the
 ouerſight of the Province belonging to
 the citie, as the citie it ſelfe, or if any man
 will be ſo malicious as to quarrell wyth
 ſo

The Defense of the
 so playne a president, and allowe himselfe
 for his parte no more, bicause no more
 is mentioned, I woulde gladly heare
 what could be sayde to Titus, that had
 committed to his charge not one Citie as
 Ephesus, but one whole Ilande, as Eng-
 lande is, and that in as large and ample
 manner as can be deuised. If S. Paule
 had mentioned any speciall Towne, for
 the gouernment of whiche he left Titus
 there, it mighte be thought that the boun-
 des and limites of his iurisdiction neuer
 could haue reached further than the firste
 appoyntment. But seeing he nameth no
 particular, but cleaueth to the generall,
 seeing he sayth not, *ideo reliqui te Egubij*, I
 haue therefore lefte thee at Egubium, but
ideo reliqui te Creta, I haue therefore left thee
 in Creta, I am perswaded in conscience
 that not any one citie only, but the whole
 countrey was allotted to his gouernment.
 Of this opinion are diuers excellent and
 learned Fathers, the very sound of whose
 authoritie without further stresse, were
 sufficient to shake M. Cartwright out of
 his paynted and disguised plumes, with
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derision of all the auditozie. Neyther doth the Bishops iurisdiccions anye moze detract from the regiment of Chzist our sauiour in his Church (whatsecuer be giuen out to make the cause moze odious) than Moses, Josua, or Gedeon did among the Iewes, the latter of whiche number, though he were the guyde and leader of the people, yet playnly and openly affirmed, that neyther he woulde rule them, nor his sonne, but God him selfe shoulde gouerne them. And in this respect the Ministers of God, considering whose lieutenants they are, and whose charge they occupie, haue oftentimes accepted those curtesies at Princes hands, which otherwise they coulde not iustly, nor of duectie challenge. So did Elizeus suffer king Iosias to visite him in the time of his sicknesse, and Samuell refused not the honoꝝ done him by king Saule, in comming forth to meete him.

Jud. 8.

2. Reg. 13.

1. Sam. 13

But some man will say perhaps, a diocesse is to large a Prouince for one man to gouerne: so could I answer, a kingdome is to great a burden for one Prince

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to discharge. But as the one maye be directed by a wise and vertuous gouernour, so keeping those two grounds that euery particular congregation haue an able pastor, and only the greatest matters be referred to the Bishop (as with vs they are) the other may aswell be ruled by a godly and zelous Bishop. It is straunge that one highe Priest was able to resolue all doubtles, decide controuersies, attend causes, and exercise all other iurisdiction pertaining to the Church and Gods religion, without omitting one day the dayly and continuall sacrifice at Ierusalem: whereas twentie and thre Bishops are nowe thoughte vnsufficiente to ouerse an Islande, scante in quantitie comprehending a thirde parte of that auncient iurisdiction. Surely I can not better compare the manner of these fellowes skirmishing, than to the serpent Hydra, wherewith Hercules sometime encountred: for euen as for euery head that he stroke off two or thre starte vp vpon the sodayne in the selfe same place, euen so our aduersaries striving to behead the Pope, bying

Ecclesiasticall regiment. 79

bying in ten thousande heades of Popes into his place, and exempting euery priuate minister from any superiour within his owne precinct, shape out a monster moze ugly to beholde a thousande times than euer it was befoze. I would be lothe to presse their consciences to examine the too deeply vpon this poynte, Howe they can digest a Princes gouernment ouer many states, that wyll not allowe a Bishops iurisdicions ouer a few shires. I am sure it is moze harde to discharge one than the other. And where seener in the Scripture they can proue the regiment of a godly Prince euer many countreys, I will proue the superiortie of a Bishop or highe Priest ouer those shires. God graunte that this platforme being squared out by the president of the Heluctians discipline, carrie not a smacke or sauour of their pollicie, which hath bereft and spoyled as well first the Clergie men, then after the Nobilitie and gentlemen of their honour and authoritie, as the Bishops of their dignitie, and by equali authoritie iustifie bothe attempts.

No man I think is ignozant but as great care and warinesse is requisite in a king, as in a Bishop, or if any oddes appeare betweene them, the Prince susteyneth the greater burden, in as much as he dealeth both with causes spirituall and ciuill, directing both Priest and people. It were pity these Crocodiles egges should be hatched to soone: if wisdome preuente the worst, no doubt the best will prouide and care for it selfe. And as it is an ill argument to proue that the Princes charge shoulde be diminished, bicause it is very great, & rather inferreth this consequent, that bicause it is greate, therefore more paynes must be taken in discharge of so waightie an office: so maye we answere for the Cleargie. If this poynt were thoroughly examined and boulded oute, it would appeare that neuer a Bishoppe in England exerciseth more large or ample iurisdiction in his diocesse, than Caluine did within his territorie of Geneua, bearing almost in all causes ioyned in commission with the *Syndici*, Counselers of the Colone, sometimes meddling without his

Caluines
iurisdiction
at Geneua,
as large as
any bishopps
in England.

his owne precinct with the Churches of
 Berne. But to let this passe, when they
 shall proue y^t it is moze vnlawful for one
 man to rule a prouince in that order whi-
 che the Bishops doe, than a great and po-
 pulous Citie, as Caluine did, or that a
 mā may take charge of a great Citie, and
 not be bound to answer for the territozie
 annexed therevnto, as parcell of the bo-
 dy, or that any minister may looke to the
 head, & neglect the hands, or other partes,
 as needfull for preserving of the whole,
 seeing y^e body of Christ, which is y^e church,
 is not monstrous, but orderly & formally
 cōpacted, in such perfect order, as *si quis vnū* 1. Cor. 12.
mēbrū patitur, omnia mēbra cōpatiuntur, if one
 mēber suffer any thing, all the other mēbers
 suffer with it. **W**hile these things, I say, are
 iustified by good authoritie, moze shall be
 sayd than is requisite for this presente
 occasion: wherfoze as the Shepherd is not
 only appoynted to haue care & charge of
 these sheepe, whiche are first put into his
 hand, & cōmitted to his charge, but euen
 withal of those lambs which afterwarde
 shall come & growe *in vnum ouile*, into one
 ff. sheepe-

shepefolde, though speciall mention be not presently made of them: euen so I cannot think but the holy ghost, setting and establishing Bishops at the first in y^e most notable & famous cities, had a further meaning, that what encrease soeuer should after proceede of their fruitfull & laborious trauell, should likewise fall to their direction: which partly may appeare by our sauiours words to Peter, *pasce oues, pasce agnos*, feede my sheepe, feede my lambs. And also if it had bin a matter of so great importance, neither S. Paule would haue concealed it, who reuealed *omne consilium dei*, the whole countell of God, nor the holy Ghost haue left the Church so destitute and voyde of counsell in this case, but that order in some place of the texte or other shoulde haue bene taken for limiting of the Bishops authoritie, seeing that was the scholemaster whiche by promise shoulde leade vs *in omnem veritatem*, into all trueth. Agayne, whereas euery Citie kepte their territozie in the same religion whiche them selues professed, it is not to be thought but God bestowed ministers

John. 21.

Act. 20.

John. 16.

In the worthiest seats at first, as Antioch, Hierusalem, Rome, and Constantinople, that both the fruite might spread to the benefite of a great number, and the same toyle and payne which had bene taken to plant religion in the head, mighte by the same instruments be fruitfully continued in the members, and they not denied unworthy to direct the worst, which had led the best, or to rule the all, that had reclaimed them all. But put the case that in the first beginning of the Church, when all things were so raw and out of order as no assurance coulde be had of any thing, the government of a prouince were esteemed to great a toyle & burden for a single man, as in deed it might with greater probability, before the Churches were provided of sufficient pastors, what maketh this against the state of our English Church & policie, where al men profess one Christ, & hope to be saued by one meane? Wherby the labor is not only greatly qualified, but brought to a maruelous felicitie in cōparison of the former difficultie. Euen the Church of Scotland, wherunto they do so

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ofte appeale, ouer euery ten Parishes al-
lowe one superintendent, as may appeare
by their booke of seruice lately printed,
which is more than our Decretals wil be
brought to like of. And thus much concer-
ning Dioceses, because they do so greatly
griue your consciences.

Of an Archbishop.

NOW followeth the name and title of
an Archbishop, with the iurisdiction
therevnto annexed, which findeth as lit-
tle grace or fauour in their sight as the
other did. And first of all they denie that
Archiepiscopus, Archebishop, or *Metropoli-
tanus*, Metropolitane, is mentioned in the
scripture. The reason wherof I imagine
to be this, that so long as the Apostles
liued, who had the same authoritie with
a great deale more than our Archbishops
now doe challenge, it was not so expedient
to plant in euery prouince an Archbishop
as at this day. For seeing they doe bothe
constitute & depose Bishops, as the ver-
tue or impietie of the persons did require,
what

Ecclesiasticall regiment: 85

what needes any other to supply y^e same?
But now the Apostleship is quite extinct,
and yet the same necessitie of a superiour,
for preserving of unitie and good order,
dothe yet remaine. Neyther may this
degree be thought vnadvisedly appoynted
by our auncestors, nor spared without in-
conuenience amongst all godly Christians:
and though the worde *archiepiscopus*, Arch-
bishop, be not in the law, yet words of the
same effect, as *summus sacerdos*, *princeps sacer-*
dotū, *princeps prophetiæ*, the highe priest, the
chief priest, the chief of prophecie, and such
like, are not wanting. But seeing nothing
but the very worde it selfe will please
them, what if a man should reason thus?
The same that *ιερος* was in the lawe,
though after another manner *ἐπισκοπος*
is in the Gospell: but *ἀρχιερος* is in the
lawe, Ergo, *ἀρχιεπισκοπος*. I maruell
what coulde be answered: where fynde
they in the lawe the name of Deacon,
as it is nowe vsed: and yet I am sure
they wyll not banishe it for lacke of suf-
ficient authoritie: wherefore the Church
being guided by offices, and not by the

tles, as it was lawfull for the Apostles
 at the first beginning of the Church, to
 deuise a newe name for a newe office : so
 likewise, seeing this quiet and securitie in
 religion craueth another kind of regimēt,
 than those stormes and persecutions dyd,
 I would be answered, why the office bee-
 ing tolerable, and as the world goeth now
 very necessarie and expediente, a name
 may not be coyned, according to the qua-
 litie of the calling, without any former
 president? That one example of creating
 Deacons, vpon great consideration fall-
 ling out more than was foresene or pro-
 uided for at y^e beginning, is a good instruc-
 tion for vs, that in all respects we are not
 to be directed by the president of the Apo-
 stles age, the tymes being different so
 farre, no more than all diseases are to be
 cured with one kinde of medicine. For
 surely to beleue that in matters of forme
 we ought to be tyed or fettered to the cra-
 dle of Christes Church, and neuer learne
 to walke alone, or still to feede on milke,
 and neuer taste any stronger food, is as
 childish ignorance, as to perswade the sim-
 ple

Act. 6.

ple that God hath quite debarred his Church, either from inuenting, disposing, altering, or refozming of suche things as were not at the first more profitable, than now they seeme pernicious. When fel-nes haue dubbed some petie doctours by the name of Superintendents, and yet no suche name read or mentoned in the scripture. For the pzoofe of Primates or Archbishops functions out of the words of God, hath very learnedly beene allea-ged the president of Titus, whome both Crasimus and other learned wyters thinke to haue beene an Archbishop. But this can not agree wth M. Cartwrights stomake, least the cause should begin now to faynt or hang downe head, wheron he hath already layd so many lustie wagers. For shall me once a Metropolitane in his chayre & seate of gouernmēt, & then adew both equalitie amōg ministers, & the new sprung Presbyterie, which are the very groundfels & foundations of this doctrine. Now, what I should rightly terme him but an Archbishop, whō S. Paule left not in a Parische Church, but in a flourishing

Tit. 1.

Islande, not to minister the sacramentes onely, but *constituere per ciuitates presbyteros*, to appoynt ministers in euery citie: not to winke at his fellowes faultes, but *increpare illos dure*, sharply to rebuke them, and last of all, not barely to continue what had beene agreed vpon by other, but *quæ deerant corrigere*, to redresse the things that remayne. For mine owne part I am vtterly ignorant. Agayne, it is not to be doubted, but after Paule had planted the Gospell of our Sauiour Chytle in the Ile of Crete, some ministers he created, wh ch by teaching and godly cōuersation might allure the greater number to their owne saluation, and yet notwithstanding him onely he setteth forth as a patterne for all the rest to follow. And in the same chapter, which is as muche as euer any Archebishop did chalenge, he giueth him flat commission, *arguere cum omni imperio*, to reprove with all authoritie: wishing him in any case to shunne contempt, which commonly is wont to followe want of credite and authoritie. Last of all, to Titus onely, without mentioning or once naming any

Tit. 2.

of his fellow Bishops, he referreth absolutely the censure and decision of true and false religion, with power to excommunicate obstinate and froward Heretikes. I could here alledge also good probabilities, why the whole epistle consisting only of precepts touchyng government and behaviour, in that it is only endorsed and directed vnto Titus, emplieth in him a soueraignty aboue the reste to put the same in practise. These are no small presumptions to support their iudgement, which suppose the same authoritie which Archbishops now enioy, to haue firste begonne and taken roote in Titus, for any thing that I haue hitherto heard alleaged to the contrarie. The Church is very fitly compared by S. Hillary to a ship tossing vpon the sea, in respect of hir endlesse trouble and vcratio: but as it is not lawfull for euery Mariner to play the pylote, or guide the helme, when stormes and pirries come, no more is it fitte for euery Minister to reach at an Archbishops dignitie, and euen as degrees mainteyne the safety in the one, so do they purchase quiet

Cant. 6.

to the other. The same Church is called by Salomon in his Sonets, *acies ordinata*, a ranke or army set in order: but what order I beseeche you can there be, where there is no difference betwene the Captayne, Deticaptayne, and the Generall: who can be ready or forwarde to giue the onset on his enemy, where euery common Souldiour, may euery peasant dare contend in credite with the Princes deputie, no man acknowledgyng any superiour, but wrestleth for the garlande: and looke what tumult commonly dothe followe confoundyng of the states in policie, the same without all doubt must needs ensue upon equalitie among the ministers. They were accursed by Moses lawe that sought to take away the markes of any mans inheritance and iuste possession: and what shall now become of those whiche woulde so gladly filche and steale away the limites of euery state and condition. It is straunge that Gods wisdom should not be as greate in planting of his owne electe and chosen people, as ours in altering y^e state
and

and platforme of our auncesters. For whatsoeuer was then reckened most profitable & expedient for the Iewes, is now accompted most dangerous and hurtful to the Christians, their strength is our weakenesse, and men are not ashamed with their owne deuises and inuentions, quite to subuert & ouerthrow Gods heauenly and eternall policie. That the high Priest, figured our Sauour Christ in his office, any man will easily graunt, but that hee figured him in dignitie and preheminence, more than Moses, Iosua, Dauid, or any of the reste, cannot be proued. Wherefoze it muste appeare that with the office of the Priest ended his superiortie and preheminence, whiche already is disproued, or else the dignitie may be continued among the Christians, albeit the Sacrifice be quite abolished and extinct. Wherefoze, seying God amongst the Iewes did firste ordeyne and institute this superiortie, and the Christian Bishoppes from tyme, as maye appeare by good recorde, beyng as well redde and studied in the scripture as wee,

and

and better able to iudge of the meaning of the Testament by living so nere the testatozs time : sithe antiquitie maketh for it, and only emulation hath oppugned it: sith many benefites arise by good experience therebpon, and are deriued vnto vs as it were by conduites frō the fountaine without any kinde of inconuenience : sith God hath promised as well to be with Iosua as he was with Moyses: and last of all, seing the contempt of ministers is reckened an iniurie to himself. I would wish our busie inuocatours to be ware in time and take erāple by the sauncy and naughty boyes of Bethel, whiche were tozne and rent in sunder with wilde Beares for scoynng and deriding of the prophet Elizeus. If the name of Archbishop be not verbally founde in Scripture, no moze is Superintendent : and if they cannot find Metropolitane within the Canon, muche lesse are they able to picke out hypocrite, Linsey wolsey Bishop, Pope of Labeth and such vsuall titles, as commonly they giue to the graue and learned Bishops. Sure I am, there is great difference betwene

Ios. 3.

1. Sam. 3.

2. Reg. 2.

rene S. Paules aduise, *Seniorem ne incre-* 1. Tim. 5.
pas, sed obsecra vt Patrem: Rebuke not an El-
 der but exhort him as a Father, and they
 phrase of speaking. We cā hardly iustifie
 libels diffamatorie, & slanderous spea-
 ches by the prescript of any Apostle. Now,
 whereas so much a doc is made aboute ti-
 tles of Archbishop and Metropolitane, &
 the Scripture still alleaged as aduersary
 in the quarell, I would gladly know whi-
 ther the stile of *vir nobilis* beyng giuen of 1. Sam. 26.
virii potentes, men of might and power, attri- 1. Reg. 16.
 buted to Sadoc the priest and Nathan the
 prophet, be not as greate as either Arch-
 bishop or Metropolitane: what differeth
 the name of *Summus sacerdos*, being so often
 mentioned in the law, and repeated both
 Marke. 14. and Luke. 24. from the name of
 Archbysshop? if this will not serue the
 turne, nor be receiued for payment, I see
 not why S. Paule beyng called (a) *Dux*
verbi, the chiefe speaker. (b) *Doctor gentium*, 1. Tim. 2.
 a teacher of the Gentiles. (c) *Legatus Christi*, 2. Cor. 5.
 Christes ambassadour. (d) *Sapiens architectus*, 1. Cor. 3.
 a wise builder. (e) *Angelus Dei*, an Angell of Gal. 4.
 God. (f) *Dei cooperarius*, Gods labourer: 1. Cor. 3.
 can

Act. 5.

1. Chron.
17.

can escape the rigour of your censure, taking vpon him names and titles farre aboue the calling of an Archbishop. In like manner S. Luke termeth Gamaliel, *Doctorem legis honorabilem*, a Doctor of law honorable: and often in the Scripture, the Priests are called *Principes*, chiefe. But, as well may they bring downe our Dukes, Marqueses, Carles and Barons, as abase our Ministers, seying the same rule of Scripture is indifferently prescribed to vs all, and as litle mention is there made of one degree as of another. Thus may they make our sauiour Christe, inferiour to his father, concerning his diuinitie, because the title of *ὁμοσσιος* is no where literally expressed, although the same in effect by sundry places may be well & iustly gathered. And thus much in defense of names & titles, although I denie not but otherwise the time mighte better & more fruitefully haue bene employed: seying as S. Austine saith, *vbi de re constat, puerile est de verbo litigare*, where the thing is manifest, it is but childish to cōtend for the name: and there is no doubt but y^e same spirit which

is promised, *vsq; ad consummationem seculi*, to the end of the world, is as well able to direct the Church by inspiration in these ripe yeres, as by outward giftes to direct hir in hir greene and tender state of infancie, neyther is it lawfull for vs to suspect, *Manum Domini esse abbreviatam*, that the lords hande is shortned.

John. 14. 16.

Of Bishops liuings.

But here cometh in newe cōplaynt, that Bishops liuings are to great, & reuenues to abundant, and therfoze must be brought to a great deale lesse proportion. In deede I nothing doubt but such greedy lurchers, if once their quarell come to snatching, will some beguile their elders. And yet cue as the wicked strūpet which contended for another womans childe before Salomon was content to haue it rather parted & diuided quite asunder, that neither of both might ioyn in the partition, than the naturall mother should possesse hir owne: so these lusty gallantes, eyther bycause they liue in bitter dispayre
of

1. Cor. 9.

of reputation and preferment, or in respect of private malice, disdaine and emulation, had rather be excluded from all hope of coming to the like degree, than either tarry the time which God hath limited, or endure the present credit and reputation of their brethren. But to come somewhat nearer to the point, in despite of Satan and all his Ministers, a reasonable proportion must be allotted to the Bishops, having things in government, and travelling in their office, by these reasons of the Apostle. If we have ministered unto you spiritual things, is it any great matter if we reape your carnall things? and why this rule may not rather in this place be skinted with the most, than restrained to the least, saying Bishops either know or should know best of all other how to vse it, & finde no mention in the Epistle. To what god bless Bishops haue in auncient time employed the profits of their land, the hospitals & other such workes of charitie standing in the open view and sight of all the world giue sufficient witness: so as to one that ppriety & without any sparke

sparke of malice will suruey their doings,
 rather may they seeme to haue bene ste-
 wards than possessours of their goodes: &
 to haue layde vp treasure for themselves
 in heauē, where neither mothes corrupt,
 nor thēues breake in: nay, I will say
 moze, if **M.** Cartwright were not very in-
 gratefull to that woorthie **Uniuerstitie**
 where he had his first beginning, he must
 needes confesse, were he neuer so impu-
 dent and shamelesse, that cōsidering how
 many famous Colledges haue bene errec-
 ted and indued with landes by **Bishops**
 of this Realme, euen the **Cleargy** them-
 selues are chiefly bound to reuerēce their
 memorie, & follow their exāple, by whose
 liberalitie they were first enabled vnto
 the office whiche they vndertake by en-
 tring into the ministry. If **Bishops** had
 bozne as lowe a sayle as **Paule** did, they
 had builde as few Colledges as **S. Paule**
 did, which I thinke theselues will graunt
 no slender hinderance bothe to the lear-
 ning of our pastors, and proceeding of the
Gospel. Then should neither **Peterhouse**
 in **Cainbridge** founded by **Hugo de Balshā**
 G. **Bishop**

B. of Ely, no: Trinitie hall erected by
 Batemā B. of Norwiche, no: Bonwol hal
 set vp by a simple parson, no: y^e Quenes
 colledge first begon & set in hande by An
 drew Duchet rectour of S. Botulphes,
 no: Iesus colledge brought to ful perfectio
 by Alcock B. of Ely, had flourished in ler
 ning at this day to the great cōsozt of the
 realme, & hope of our posteritie: if Heruie
 Stāton founder of Michael house, wherof
 M. Cartwright, as it is now incorporate,
 lately was a mēber, were now alive, he
 would thinke himself very vncourteously
 entreated, to be spoyled of all reueneue in
 recompēce of so great charitie. I could al
 ledge the foundation of Magdalene Col
 ledge in Oxfozd by Mālet, of the Jew
 colledge by Wickhā, of Corpus Christi
 colledge by Fore, all thre Bishops of the
 see of Winchester, of Aloules colledge by
 Chickley Archbishop of Canterbury, of
 Lincolne & Exeter colledge by those two
 bishops, with diuers others, which seeme
 to be left by Gods eternall prouidence, as
 an argument to cōfute the shamelesse im
 pudēcy of such starting prelates, as dare
 presume

presume to charge these learned fathers,
 with pōpe, ambition & glozy. I meruaile
 that any mā casting but his eye vpon these
 stately monuments dare once cōceiue an
 euil thought against y^e authoꝛs of so woꝛ-
 thy an enterprise, oꝛ mislike y^e cōtinuance
 of that habilitie which hath brought forth
 so many benefites vnto our ccūtry, & such
 as all the pꝛinces in Europe, stand in ad-
 miration of at this day to y^e vnspeakable
 honour & reputation of this happy Island.
 If by warrant of the scripture I cā proue,
 that of euil gotten goodes the third descēt
 shall haue no fraction, the long standing &
 most happy flourishing of these colledges,
 in despite of al the Coꝛmozants & deuou-
 rers of cōmon pꝛofite may sufficiently a-
 nouch that y^e first originall fiō whence this
 fruite doth spring, I meane y^e tēporalities
 of our cleargy, is neither popish, glorious
 noꝛ abhominable. And thus much by the
 way to proue y^e bishops haue not alwayes
 bin mispenders oꝛ vnthifty stewards of
 their lāds. Now wil I descend to y^e crāple
 of S. Paule, the imitation of whome is so
 greatly wished by these Pꝛecisians, and

yet so little followed in their conuersatio.
 And first of all I will not sticke to graunt
 that S. Paules allowance was but very
 slender, proceeding of none other cause,
 than that the Apostle in many things re-
 fused his libertie, & renounced that, which
 in deede was due by scripture, onely to a-
 uoyde offence among the cōmon sorte, the
 greater part of which may be sooner cari-
 ed, & more earnestly inflamed to religion
 with the sparing of a groate, than bearing
 of a sermon. Wherefore, least to greate
 charge in finding of the ministers, might
 alienate the peoples mindes, befoze they
 had conceived any feeling or tast of pure
 religion, he was content at sundry times
 to labour with his own hands. But howe

1. Cor. 9. *Non quasi non habuerimus potestatem*, not but
 2. Thess. 3. that we had authoritie, as himsele allea-
 geth. In this respect he disdained not some-
 time to make tents, & employ his time in
 Act. 18. other bodily labour, rather than to griene
 or burden the congregation: giuing out
 this generall rule to as many as professed
 2. Thess. 3. Christe, If any man will not worke let him
 not eate: And surely this was in deede the
 very

very true & literall imitation of our saunt
our Christ, who willed his Disciples, not
to be careful what they ate, or what they
put upon the. This is truly not to possesse
gold or silver. To heape vp treasure in heaue:
& this pcept was precisely kept by Pe-
ter, whē he told the creple crawing of his
almesse, that he had neither gold nor silver.
But scing theselues will not be stinted to
so hard a diet, but thinke it may be enlar-
ged by differēce of time, I see no reason to
restrayne it rather to a hundred than a
thousand pound: & when they shal find any
certaine quātitie limited for preachers in
the scripture, exceeding not a reasonable
meane, for my part, I wil not vnwillingly
subscribe to their opiniō; which hitherto
I deeme moze apt to breed dissentiō,
thā bent to nourish charity. Either would
I haue the ministers continue & persist in
their first simplicity, or els with suche in-
crease repaire their state as might enable
them to keepe hospitality, & relieue the ne-
cessity of the Sainats. How happy would
S. Paule haue thought himself, if liuing
in this age he might haue seene y Church

Math. 6.
Math. 10.
Lukc. 12.
Math. 6.
Act. 3.

1. Tim. 3.
Rom. 12.

2. Cor. 11.

Num. 21.

2. Reg. 5.

2. Reg. 8.

so stozed by the benefite of ciuill lawes, & liberality of Christian Princes, as the Gospell might be preached without hinderance, & the pastours mainteyned without grudging, seying that himselfe confesseth to haue bene driuen & necessarily enforced to the spoule of certaine Churches for the maintenance & reliefe of others. Whereupon ensued the collection wherof we read, 2. Corin. 9. Cleazar the priest who challenging no more than God had specially prescribed for his student, had for one sheare. 675. sheepe. 72 oxen. 61. asses, 32. prysoners, which I am sure amounteth aboue the reuenew of some bishops within the realme. Fro thence may they passe by the prophet Elizeus, who notwithstanding he refused the byrbes of Naaman, yet would he not forsake the presentes of the King of Aram, although he were an infidele: Other examples likewise might be alleadged for this purpose; but for as much as other pointes must be debated, I will as briefly as I can, runne ouer the propoztion and allowance, whiche from time to tyme hath bene allowed to the

Clearge

Cleargy in the purest & perfectest religiō.
 And first of al the Leuites being excluded
 from inheritance among the cōmon peo-
 ple, had both houses within the Citie, and
 farmes without the citie which might in *Leuit. 25.*
 no case be alienated or made away. And
 therefore Iosephus termeth *Nob* whiche
Saule destroyed *Sacerdotum oppidum*, the *Antiq. Iud.*
 Priestes citie. It was enioyned also to the *lib. 6. ca. 14.*
 Leuites among other things as a speciall
 parte of their vocation, *præesse thesauris domus Dei*, to bee ouer the treasures of the
 house of god: which were a simple charge
 were the Church in such beggery & penu-
 ry as you woulde haue vs faine beleue.
 Againe, beside þ pziests allowance rated
 in þ law for finding of himselfe, he might
 without offence take that whiche was due *Deut. 18.*
 vnto him by inheritance, wherwith agreeth
 wel þ pziest of Abiathar, who being de-
 priued of his pziesthode was confined to
 his own lāde in Arathoth: and that it was
 his owne inheritance may bothe ap-
 peare by the very wordes of the Scrip-
 ture, *agros suos*, his landes. And bycause *1. Reg. 2.*
 we are otherwyle assured, that no more

2. Chron.

16.

Ezech. 45.

2. Tim. 3.

might the priestly portion be chopped or
 chainged by the incumbent, than Bishops
 landes may now be alienated fro the sea.
 How great the Churches reueneu was
 in those daies, may partly appeare by the
 quantitie of treasure, which Asa brought
 out of the house of God, & by the summe of
 monie which Ezechias made only of the
 plate, beyng driuen to a hard shift, as Ri-
 chard the first did here in England for his
 ransome : and likewise by diuision of the
 land of promise in the Prophet Ezechiel,
 where of foure seuerall parts, the Priests
 and Levites enioyed fully two : and to
 this purpose also serueth. 2. Paralep. 34.
 Wherfoze to enter nowe into the new
 Testament : Firste, we read that Paule
 will haue a Bishop *Hospitalem*, a keeper
 of hospitalitie, but howe, and in what sort
 this charge may be perfozmed in so great
 scantnesse of allowance I cannot finde :
 vnlesse a manne will saye that hospita-
 litie may as well bee kepte in five shil-
 lings as in five hundred pounds, whiche
 seemeth to harde and stricke an interpre-
 tation for so large and copious a matter.

Besides,

Besides, the practise of this precept, as
 we finde it layde open in the Scripture,
 seemeth to require a more full and effec-
 tuall vnderstanding: for at suche time as
 Paule with all his company remainned **Acts. 21.**
 certayne dayes with Philip the Euan-
 gelist, it seemeth not an easie living that
 coulde mainteyne that charge. In deede
 if Bishops with their purse would eyther
 make marchaundise of the giftes of the
 Ghost, as Simon Magus did, and like **Acts. 8.**
 wise Gehazi Elizeus servant, or wastful- **1. Reg. 5.**
 ly mispende their substance in wanton
 and vnchristie companie with the prodigall **Luk. 15.**
 childe, launche out their masters trea-
 sure lyke vnfaithfull stewardes, or pine
 the bare and needie for want of comfozte,
 with the purpled Cozmozant, there were **Luk. 16.**
 good reason to abridge and diminishe their
 reuenue. But whereas rather by our sa-
 uiours owne commaundement they doe **Luk. 16.**
 purchase friendes by Hammon, seeing
 they say vnto the poore, *Vos mecum semper* **Luk. 15.**
estis, & omnia mea vestra sunt, you are always
 with me, and all that I haue is yours, seeing
 they giue to the Sainctes in their neces- **Rom. 12.**

Luk. 11.

Jac. 1.

Musculus
willeth mi-
sters not to
refuse prin-
ces libera-
lities.

the distribute almes, *ut omnia sint munda illis*, that all thinges may be cleane to them, shew their sayth by good dedes, and stand in readinesse to yelde an absolute and perfecte accompte, as fragilitie will permitte in that dreadfull day: no doubt they shall be crowned with rewardes of saythfull Stewardes and dispensers, whome the Lorde hath appoynted ouer all: and the portion of the idle Ministers shall be committed to their dispensation. As I reade that Timothie had a speciall charge to beware of couetousnesse and immoderate desire of honour: so finde I no kind of prohibition, why ministers may not enioy a Christian Princes liberalitie: Sith Musculus in his treatise of Ministers authoritie, willeth them in no case to refuse it. Not the lawfull vse, but y^e abuse of wealth and honour maketh them iustly to be reproved: and for myne owne part I thinke that bothe Diogenes conceyued greater pride in his contempt of glory, and loytering in a turne, than Alexander after all his conquestes sitting in a chayre of wastie: even so were the souldiours more proude

proude (as I suppose) of Chzistes simple
 coate, than Ioseph was of his gar- John. 10.
 ment wroughte in dyuers colours. Simp- Gen. 37.
 plicitie of countenance is oftentimes a
 cunning bayle for proude and disdayne-
 full stomackes, and so doubt I not a
 whit, but vnder the rounde cappe of one
 Precisian, lurketh more deadly poyson
 than vnder the Rochettes of foure and
 twentie Bishops. It was not tolde Si- Acts. 8.
 mon Magus that he had no portion in ser-
 mone isto, in this word, bicause of his welth
 and riches: but for as muche as wyth
 brosse he durste presume to purchase the
 gyftes of the hely Ghost. And where our
 Saviour Chzist sayth, it is harde, he dothe Math. 23.
 not say, it is not possible for rich men
 to enter into the kingdome of heauen:
 Howe whereas Master Cartwright plea-
 seth him selfe with his owne mirth, and
 in his opinion very ingeniously, in my
 iudgemente moste spitefully reporteth,
 that were the Bishops such as y Apostles
 were, they would make lulle noyse in the
 streetes, I wold gladly know what noyse
 our sauiour Chzist made when so many
 people

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people followed him in flockes and companies: and if he say this trayne was gathered rather in respect of hearing than attending, what shall we say of all those godly people whiche were at hande to minister and doe hym seruice? What noyse made S. Paule in the streets, when all the people brought him to hys shippe, or writing to the Corinthians, that perhaps he would carrie winter, that they might bring him on his way. If all this were for preaching, then I say, that for any thing you vnderstande, this godly motion may likewise stirre vp dyuers honest men, the rather to attende on Bishops, because they seek instruction in religion: in whiche case it is the Bishops parte by all meanes to relieue them, as

Math. 24. Christ could not for pitie suffer them to famish, that folowed for denatio. In doubtfull cases it may please y^r skill to iudge the best, for that lesson are y^e taught in Scripture. And though Christ kept them not all in household, yet seeing he hath so often termed him selfe *paterfamilias*; a householder, I can not otherwise accompt the

Acts 20.

1. Cor. 16.

Math. 24.

the greater parte than his meniall seruants. I would heare some man declare howe hospitalitie could be maynteyned, without suche instruments as are fittest for that office. The Apostles were not resident in any certayne place, and therefore neyther kepte house, nor stood in neede of any seruants, wheras our Bishops being settled in a conuenient familie, and tyed to a certayne congregation, muste guyde their house in another order. I thinke it will be very harde for any Cartwright in Englande to proue that Christ had euer a seruingman attending on him with a sword and a buckler, sauing Peter, which was a helper of his ministerie: and yet the purist of them al thinkes himself halfe maymed vnlesse he be so accompanied. Well, to conclude this poynte, sith neyther Bishops reuenues are chargeable to the congregation, but rather beneficial to the needy being wel-employed: and that being Stewardes of the Churches goodes, eyther they doe or should doe nothing else than dispose the money brought vnto their seate by the beleeuers:

Acts. 11.

and

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and the more they haue, in bestowing it
well, the greater is their commendati-
on: I will somewhat enter into Mini-
sters and Bishops, dealings in politike
and ciuill causes.

*That Bishops may inter-
meddle in ciuill causes.*

2 Tim. 2.

Rom. 9.

8. 11.

Deut. 4.

8. 11.

Malac. 2.

Agge. 2.

AND whereas it is first denied that Bi-
shops should be counsellors to Kings
and Princes, I would be resolu'd whe-
ther to refuse the Princes calling in that
order, may stande with the dutie of a sub-
iect: As for *nemo militans Deo*, &c. no man
that warreth (vnto God) hath bene so lear-
nedly answered already, as it may now
goe for no payment. For seeing nothing
may be done without the warrat of Gods
sacred worde, and the interpretation
of the lawe muste be required of the
Priest, whether it be meete to haue such
an instrument at hande as alwayes may
enforme the Prince of God hys holy
will, bothe in matters ciuill and spiri-
tual,

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shall, I leave to the grave consideration
of my learned Reader. Nay I will say
more, that being Christ his Legates, as
they are, they can not conveniently be ex-
cluded. For subjects are not bound what-
soever Princes charge them, but, *quod des* Deut. 17.
cuerint secundum legem Dei, that whiche they
teache according to the lawe of God. And
in the selfe same chapter the Priest is lin-
ked and ioyned with the Judge in deci-
ding of all kinde of causes, that nothing
should escape them without good ground
and warrant of the scripture. So Jeho-
saphat ioyned in commission the Priests
and Leuites, & Noble men of Israel, that
Justice might be duely executed. So was 2. Cor. 17.
Elezar appoynted to demaunde Gods 19.
pleasure touching Josua, and he straight-
ly charged, *ad verbum eius ingredi & egredi*, Num. 27.
to goe in and out at his commaundement.
This made the worthy king of Israel not
only to demaunde, but even in all respects
to followe the aduise of the Priests & Le-
uites. For when Saule in all post haste
would needes haue solued & pursued the
Philistias, y^e priest would not permit him
till

1. Sam. 14

till he were farther assured of Gods pleasure. Where was the king of him selfe very present and forward, and the counsell was not unwilling, and yet the Priest onely did hinder and keepe backe that enterprise: neither is it a sufficient shifte to say that more was attributed then to Priestes in respecte of reuelation, seeing that kinde of discoverie hauing ceased, no lesse honour notwithstanding is due to interpretation, and looke what the minister of the one might challenge, the other succeeding in place, though he not in miracle, and occupying his office, though he wante his singular prerogatiues, maye arrogate without presumption. In lyke

1. Sam. 15 maner Samuell inforced Sauls to kyll

1. Sam. 22 king Agag: Dauid commanded Abiathar to abide and tarrie with him in his tents:

1. Sam. 23 Abiathar the Priest perswaded Dauid to

2. Sam. 15 pursue his enemies: Sadoc and Abiathar being put in speciall trust, detected all the treason and moſte wicked practise of vngenerous Absalom, like true and faythful subiects, and after were not onely of king Dauids counsell, in recompence of their

loyall

Ecclesiasticall regiment. 113

loyall seruice : but also made acquainted
with the sending of Chusai, a matter of
no small importance : and he commaun-
ded to make reporte of the proceeding of
all his dealing to Sadoc and Abiathar the
Priest. And if it be answered, that being
made acquainted with one particular
matter, proueth not the generallitie of a
Counsellour, I muste needs alleage the
generall commission given by the king him-
selfe to Chusai, that he should declare what-
soeuer he heard in the kings house to Sadoc
and Abiathar the Priests. For proufe of this
conclusion maye be further alleaged the
counsell whiche Nathan & Abiathar gave *1. Reg. 11*
to Dauid. And Nathan afterwarde in a
matter of no lesse account than inheritāce
and succession of the crown, aduised Wer-
sabe the Queene how to gouerne and be- *Eius. ver. 11*
haue hir self. Jehosaphat would not make
warre agaynst his enemies, before he had *1. Reg. 22*
the Prophets counsell. And in all that
cruell warre which Achab tooke in hande
agaynst Benhadad the king of Syria, he
was directed by the Prophets wisdom, *1. Reg. 20*
or else it had gone often harder with
him

him than it did. King Joas, as the text
 2. Reg. 12. reporteth, ruled passing well, so long as he
 was guided by Jehoida the Bishop. So
 Mar. 6. Herode the king *audito Iohanne multa facies*
bat, & libenter illum audiebat. Diuersitie
 and hatred for religion may be alleaged
 as a reason, why neither S. Peter, nor
 S. Paule, were admitted into Princes
 counsels: and no doubt there is, but if they
 mighte haue stayed, or bene resident in
 any certayne place, which was contrarie
 to their profession: and had bene profe-
 red any suche preferment, they woulde
 moſte gladly haue embraced so fitte an
 opportunitie of profiting the Church of
 Christ, so vehement and earnest are their
 writings in exhorting to obedience, where
 of better triall cannot be had, than by do-
 ing service, and employing all our force
 both of witte and knowledge to the pre-
 ſervation of our Prince and countrey: As
 for dealing in ciuil causes, so farre as they
 are annexed and coherent to a spirituall
 function, mainteyning peace and keeping
 quiet in the countrey, I think it very pro-
 fitable and requisite for every state, and

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no slender furtherance to that making of atonement, whereunto Christ hath promised so greate rewarde. And although the reasons befoze alleaged are very fitte and incident to this purpose, yet haue we now further to consider of Achimeleth the Priest, which deliuered vnto David **Matth. 5.** Goliathes sword, reserued so long time as a monument of his victorie, and armed him to the battayle. So Jehoida the priest caused Athaliah that wicked vsurper, to be slayne, restored the crowne to Joas, and made both the attonement betwene the king and God, & likewise betwene the king & the people: he armed the souldiers, & set the in battel aray, which in our Prescians iudgement, may seeme actions very vnseemely & vnfitting for a Priest & Bishop. **1. Reg. 11.** And last of all, the Apostle bearing offended greatly, that any of the faythfull **1. Cor. 6.** should comence their suites, or go to lawe befoze an heathen Iudge, enioyneth the to end their quarels among themselves. By which place two speciall poyntes may be obserued, the one, that S. Paule gaue order for y ending of all strife which might

W. y. arise

1. Cor. 6.

arise for landes or goodes, whiche is not onely to intermeddle with a ciuill cause, or play the Justice, but whiche is more, quite to inuert the ordinarie course and processe of the law, and alter the state of ciuill pollicie: the seconde is the Apostles reason, *à minori ad maius*, frō the lesse to the more, after this sorte: *Angelos iudicabimus, ergò multò magis secularia*, we shall iudge the Angels, much more things that pertaine to this world. Whereby we see that both the iurisdictions may without offence be ioyned & knit together. For if any man will say, that this place reacheth as well to all christians in general, as to the Apostle, yet shall he be enforced by the worde *iudicabimus*, we shall iudge, to graunte him equall share amongst the rest, which is as muche as I require. Although if curiously a man were bent to search the text, by cōferring this place with Luke. 22. from whence it seemeth to be taken (for our Sauicoure Christ hath promised that his Disciples shal iudge the twelue tribes, and here the Apostle sayth, *Angelos iudicabimus*, we shall iudge the Angels) the text can not better be

vnder

vnderſtoode, than of the Apoſtles ſitting in
 iudgement. Wherefore out of bothe the
 texts conioyned I will thus colleete myne
 argument : They that ſhall iudge the Luke. 22.
 twelue tribes of Iſraell, and Angels, may 1. Cor. 6.
 likewise deale in ciuill cauſes. But the A-
 poſtles ſhall do ſo, *Ergo*, they may do the
 other. *Ute* in the places mentioned, & little
 payne ſhall ſerue for prooſe of any parte,
 that malice can withſtande without pre-
 ſence of reaſon. And thus I doubt not, but
 by this it dothe ſufficiently appeare, that
 bothe in the old law prieſts did ſometimes
 intermeddle in caſes meereſy politike,
 and likewyſe in the Goſpell the ſame au-
 thoꝛitie hath bene put in practiſe. If this
 be not to deale in ciuill cauſes, let them
 call to minde, that God appoynting thoſe
 by name which ſhould deuide the lande of
 promiſe, befoꝛe all other named Eleazar Num. 34.
 the Prieſt, and yet the ſame office dyd Luk 12.
 Chriſt reſuſe in Luke, beeing not therby Num. 27.
 to lawfully called or elected. So Eleazar Num. 32.
 was reſerued diuiſion of the ſpoyle, & the
 ſame Eleazar was ſpecially appoynted to
 put the tribe of Gad in poſſeſſion of y^e land

The Defense of the
of Galaad. That one may exercise bothe
functions, appeareth by the example of
Melchisedech both king of Salem, & like-
wise Priest of the moste highe God: by
Moses, Samuel, and diuers other, which
(bearing figures of our sauior Christ, & of
that royal priesthode wherunto al fayth-
ful Christiāns are admitted) may serue vs
foz a president in framing of our policie.

Gen. 14.

1. Pet. 2.

Of Dispensations.

As for dispensations, sith it is vnpossi-
ble for any law to stand without some
limitation, and of necessitie some must be
appoynted to consider of the cases, there is
good reason why the Bishop should be put
in trust, befoze any other of lesse iudge-
ment, wit, and learning. And therefore
seeing that Moses reserued cases of grea-
test weight and importance to his owne
decision, after, meaner Iudges were ap-
poynted to attende on lighter matters.
And we reade that Moses likewise
graunted *libellum repudij*, a bill of diuorce-
ment, although it were *ob duriciem cordis*,
for

Exod. 18.

Mat. 19.

for

Ecclesiasticall regiment: 119

for the hardnesse of their heart, so as they
neither derogate from the woꝛde, noꝛ
be contrarie to ciuill policie, suche dispen-
sations may be tolerated. But where they
dealt so hardly with offendoꝛs, as no man
can escape vnpunished, oꝛ without doing
open penance, this seemeth hardly to a-
gree with the Canon of the Scripture, Math. 18.
wherby the Church may not haue know-
ledge vntill the partie haue bene warned
pꝛiuately, and agayne before witnesses.
Our case were very hard if god should al-
wayes deale by rigour without respect of
mercy, & a strange matter it is, that we wil
moze straightly looke to others, than our
selues would be intreated: sith this extre-
mitie is sufficiētly reprovꝛed by y^e parable
of the seruāt which beeing forgioꝛ his pꝛi-
uate debt, would not remit one halfe peny
to his felow seruāts beeing in great decay
& misery. The sunne shineth as cōfoꝛtably Math. 5.
vpon the euil as the good, and God would
not permit his Angels to tread the tares Math. 13.
vntill the day of haruest. When Ioseph
was in conscience perswaded (thoughe
vniustly) that the blessed Virgin had
M.iii. forgot

Matth. 1.

forgotten his promise of fidelitie in marriage, wente he streyght vnto the Priest, and desired to haue the fault detected and published to the people: No: the scripture sayth, *cum esset vir iustus, & nollet eam tradidere*, that he beeing a iust man, would not make his a publike example. And so imputeth his unwillingnesse in charging him before the multitude, to a kinde of righteousness. There may sometime fall out either so great respect & consideration in the cause, as law can haue no full & perfect course, without a greater inconuenience, and so, Dauid spared Joab's life after his disobedience, for feare of disquieting & disturbing all the armie: or so great repentance in the partie, as better it were fully to reclaime him, than vtterly to discourage him, and so was the vnthriftie childe restored to his fathers good opinion: or so great gifts in the offender, as maye be turned vpon amendement to the benefit of the vniuersal Church, as Paule of a belement persecutour became a zelous preacher, and yet was not enforced to doe open penance for his former ignorance.

2. Sam. 3.

Luk. 15.

Tit. 2.

This

This is the way to couple, and as it were to match together mercy and iustice, and with the charitable Samaritane to mingle oyle with vinegar, for the better recovery with patience. For if too sharpe and biting playsters had bene applyed to the wounded man, of whom we reade, he neuer possibly could haue endured the second dressing: and agayne, if they had bene too milde, the soze must needes haue rankled with festered matter and corruption. Si praecipitatus fuerit aliquis sayth S. Paule, *Luke. 10.*
in delicto aliquo, vos qui spirituales estis instaurate huiusmodi in spiritu lenitatis, considerantes vosmetipsos, ne & vos tentemini. *Gal. 6.* If a man be fallen by occasion into any faulte, ye that are spirituall restore such an one with the spirit of meekenesse, considering your selfe, least you also be tempted. And that his practise may agree with the manner of his preaching, we haue a whole Epistle written to Philemon, in the behalfe of Onesimus a great offender, and yet no calling on for publicke and open penance.

The Defense of the Of the Presbyterie.

But now because the Presbyterie, as I perceiue is like to be the greatest offence when these felowes set vp house, somewhat shall be sayde to those friuolous cauillations, whiche are made about thys function, only to exlude the Bishops from their lawfull iurisdiction. And first of all a man may iustly take exception agaynst the very ground works and foundation of this popular building. For whereas M.

2. Tim. 5. Carthwright out of S. Paules diuision of Seniors, wherof some preached & gouerned both, others gouerned only, wold gladly frame his Seignorie, I would rather thinke that S. Paule in that chapter rather maketh mention of two kinde of ministers, wherof the one was chiefly occupied in ministering the sacraments, the other wholly conuersant in planting of the Gospel. For euen as y^e Apostle sayth, *Non omnes interpretantur*, all doe not interpret.

1. Cor. 12. And agayne, *diuisiones ministrationum sunt, idem autem dominus*, there be dyuers kynds of ministeries, and yet but one Lord. So, may it not

it not vnfitly be affirmed that some were called in the first beginning of the Church, not so deeply and profoundly studied, as zealously and well affected. But this interpretation may not be allowed, because the preaching of the Gospel, & ministering of the sacraments, must needs concur, and maye be seuered by no authority. Wherefore vnto suche as rather will play small game, than be quite leste out, and quarell vpon their owne deuises, than be at vnitie among their brethren, thus I answered, that seeing the Apostles baptized before they preached, whiche is iustificable by the very letter of the scripture, where we find that the Apostles neuer had commission to preach till the last farewell of our saviour Christ: & yet baptized long before, as may appeare by these words, although he him self did not baptise, **Math. 28.** but his Disciples, seeing S. Paule making a flat diuision betwene bothe the functions, sayth, that Christ sent him not to baptize, but to preach the Gospel. And last of al, seeing the Apostle preached euery where, and yet professeth playnely, **Ioh. 4.** **1. Cor. 14.** that

Basile. lib. 4
cap. 3.

that he neuer christened more than Crispus, Gaius, and the household of Stephana, I see no reason, why I may not fitly understand this place of such as only ministered, without that painfull & continuall preaching, whiche the Apostles vsed in their toyle some pilgrimage. And Caluine himselfe seuereth and diuideth teaching from the ministration, giuing doctors onely leaue to interpret, and so reseruing the other part for pastours. To this I rather bende, in respect of the common vse of this word *Presbyter* in the Scripture: whiche in euery place, as farre as I remember, may wel enough and with good sense imply the calling of minister, without seeking for any helpe of Seniours as they do vnderstand them. As for the. 14. Act. whereby he will needes mainteine that euery congregation had their Seniours, because Paule and Barnabas did *constituere per singulas ecclesias Presbyteros*: ordeyne Elders in euery Church: first I finde this word *Prsbyteros*, elders, so limited by *Ecclesias*, churches, as it may wel be verified, though any Church had but one onely minister: although

although I will not deale so strictly, but the greater companies might haue more large allowance, as the Apostle writeth, *Episcopis & Diaconis qui sunt Philippis*, To the Bishops and Deacons which are at Philippos. And to this opinion I am induced the rather, because there was not at the first beginning so great a number of discrete and sober persons in any congregation, that they could make a Seigniorie. Again I meruaile M. Cartwright blusheth not in citing this place for Seniors. Act. 14. whiche both all the auncient Fathers and Caluine himself vnderstandeth of ordeyning Ministers.

Now to S Ambrose, I will not denie but in the tender grasse & spring of Christs religion, for want of godly and religious Magistrates, because all questions and litigious articles, were for the moste parte ended and determined before vnfaithfull iudges, I will not denie, I say, but vpon the Apostles charitable admonition, a Consistorie for the time might be created, vntill God might sende some better nources for his people. Nowe, what can make
more

1. Cor. 6.

more evidently for iustifying of the Answer to the Admonitiō, where it proues by sound authoritie, that Seniors were more needful at the first thā now: What can be more strong, I saye, for prouing that conclusion, than that *ratio finalis*, the finall cause, wherupon this ordinance was grounded *videlicet, ne iudicarentur apud impios & non apud sanctos*, to wit, that they be not iudged by the wicked, but by the saints, hath now ceased by the pietie of our christian Princes. Wherefore I may wel conclude with the Answer to the Admonitiō, that seeing a christiā Princes is now inuested of the state, the seniors both may & ought to be quite excluded from their iurisdiction.

Now, if this be true that euery congregation had their seniors, it is not like that Antioch, where Christiās first tooke their name, was vnprouided of so necessarie an office. But whereas mention is made of Prophets and Doctors. Act. 13. there is not a worde of Seniors: therfore it is not like that any such were there, and besides the questions of religion whiche fell out at Antioche, being decided at Jerusalem,

argu

argueth no suche domesticall and neighborly iurisdiction. S. Paule repeating all the offices and functions of the Church. Ephe. 4. speaketh not a worde of seniors, which maketh me doubt of their authoritie: for, otherwise I am sure the Apostle would haue allowed them a bench, though one of the meanest & basest in the company. Wherefore, as they reason against Archbishops out of the same chapter, Paule repeating all the offices, nameth none Archbishops, *Ergo, &c.* the lyke argument may be vsed against these greene and newfounde Seniors, finding neyther place in doctrine nor in discipline. M. Cartwright him selfe as I take it, wyll not suffer any mingling or intermedling of iurisdicions, whereby the eldership of one Church, should be tyed or bounde to the constitutions and decrees of another Church, without their owne election: and yet muste this bee otherwysse, if *Presbyterium* employ a Seigniorie: for whereas the Apostle gaue the Churches of Syria and Cilicia in charge, to keepe exactly *praecepta Seniorum & Apostolorum*, Acts. 15.

The

Act. 16.

The preceptes of the Elders and the Apostles, it followeth in the next chapter, *dogmata decreta ab Apostolis & senioribus qui fuerant Hierosolymis*: (to keepe I say) the decrees ordeyned of the Apostles and Elders which were at Ierusalem, because we should not thinke these Seniors were peculiar to those Churches. And to say againe that euen these *Presbyteri qui fuerunt Hierosolymis*, Elders whiche were at Ierusalem, were the Eldership of that Church, were to charge the Apostles with great iniquitie, in sufferiag rather the Elders of Ierusalem than of Antioch, to debate those questions, which sprong at Antioch, and therefore aboue all other, required the presence and the assistance of the Antiochean seignorie. No man will denie as I suppose, but aged persons should be vsed with reuerence, and as their gifts and qualities are of valew, so are they to be employed by their Prince in places of greatest weight and government. Nayther is it to be misliked though *cete is paribus* as the Lawyers say, that is: beyng comparable with the other they haue the firste preferment,

ment. So we reade that Abzaham committed the direction of his sonne to his eldest seruant. Moses called the Elders together, as witnesses of Gods mightie works. Their aduise is demaunded in respect of long experience: they are assembled in counsell by Rehoboam: they contribute to the Temple: and to be shorte, cleane through the Scripture, for their wisdom, wittes, and great experience are for the mooste parte vied in matters of greatest importance: but of any speciall office in maner of a Presbyterie, I finde no syllable in the Scripture. First therefore would I knowe, whether these Seniors were ministers, or not. If they say, they were: a great resemblance of that gouernment remaineth yet in Cathedral Churches, whiche they persecute wyth deadly payson: althoughe some of their companie wyll not resigne their fourth Prebende, but reckon themselves among the rest, which they call loytering and idle Lubbers: if they denie them to be ministers, first let them well consider, that whome S. Paule calleth first *maiores natu*, Acts. 14.

Gen. 24.

Exod. 17.

Judg. 8.

1. Reg. 12.

1. Esdr. 6.

I.

Elders,

The Defense of the
 Elders, he afterwarde nameth *Episcopos ad
 regendum Dei ecclesiam, à spiritu sancto consti-
 tutos*, Bishops appoynted by the holy ghost
 to gouerne the Churches of God. vers. 28.
 And further, to put them out of hope of
 any refuge, almost all the wryters under-
 stande these to be Bishops. Wherefore
maiores natu, Elders, beeing the same with
Episcopi, and *Episcopi* beeing not Seniors,
 but Bishops, as we understande them:
 it followeth that the Seniors whiche S.
 Paul meaneth, were entred into orders,
 whiche they can not abyde in any case:
 neyther can we greatly blame them, for
 then farewell their Presbyterie. And be-
 cause no man should muse why the mini-
 sters are rather termed *Presbyteri*, Elders,
 than *Sacerdotes*, Priests, it must be conside-
 red in respect of the Jewische priesthode,
 which was now abolished, the name was
 likewise shunned among the Apostles, al-
 though quite throughe the scripture I can
 no where finde *πρεσβύτερον* rather taken
 for an officer, thā for a minister. And that
 it may appeare howe true it is, that *Pre-
 sbyteri* were the same whiche we call

Pastors

Ecclesiasticall regiment. 131

Pastores or *ministri*, Pastors or Ministers, first
 let vs coniecture by the manner of their
 creation. For euen the same imposition
 of hands, which S. Paule mentioneth in
 creating ministers, the same Paule and
 Barnabas vsed in orderyning those whi-
 che we call *presbyteros*, Seniors. Before
 these Seniors was an account given of al
 the proceedings in religiō, and the successe
 thereof (a) they were called to all assem-
 bles, (b) they sat in counsell, (c) *Pascunt*
gregem Domini, they feede the flocke of the
 Lorde, (d) and S. Peter calleth them *συμ-*
πρεσβύτερος fellow elders. (e) But for him
 to abide in any place or certen cōgregatiō
 is neither agreeing with y^e order of his life,
 nor forme of his cōmission receiued. *Pre-*
dicare Euāgeliū omni creaturæ, preach the gos-
 pell to euery creature. Wherefore S. Peter
 being *συμπρεσβύτερος* & yet no such El-
 der as we intreat of: it foloweth that both
 those elders were ministers as S. Peter
 was, & S. Peter was no such kind of El-
 der as ours are. And thus much touching
 elders, whose office nether being described
 nor authority limited in s^c scripture, may

1. Tim. 4

Acts. 14

^a
Acts. 21

^b
Acts. 20

^c
Acts. 15

^d
1. Pet. 5

^e
Ibidem.

Math. 28

The Defense of the
 be smothered in silence, especially in these
 dayes, wherein suche cases as are refer-
 red to their arbitrement, may sooner be
 dispatched without them, than ended or
 decided by them. For my parte, I meane
 not anye longer to contende with shad-
 dolwes, seeing M. Cartwright himselfe af-
 ter seven yeres studie for defense of this &
 such like articles, can not well deuyse to
 bring them without debarring Iustices
 of their lawfull iurisdiction & authoritie.

Of kneeling at the Communion.

Touching reuerente kneeling at the
 Communion, M. Cartwright allea-
 geth, that by this occasion many can not
 be perswaded otherwise to thinke but that
 their breadyn God is still adored on the
 altar. Wherunto I answered, that if they
 be not deafe, their eares may leade them
 to another iudgement: if they heare, and
 yet continue in that custome, it is ney-
 ther sitting nor standing in others, that
 can amende it, sithe the ground and true

occasion of their error, springes not so much by other mens example, as by their owne perswasion, reseyning yet a smacke of that realitie, whiche sometime they beleeued, and can not lightly be remoued. So that in myne opinion, the very way to bring them from this error, is not to sitte, as vsually we doe at common meat, nor to come and gadde vp and downe the Church, as men doe at the market, snatching bread here, and wyne there: but with good authoritie to perswade them to a better iudgement. For no reason it is that we to bring other from their ignorance, should detract due reuerence from Gods holy Sacraments. The answer to the Admonition very learnedly alleasgeth, that bicause this Sacrament is a thankesgiuing for all the benefites of our redemption, therefore kneeling is the fittest site and position of the body. Master Cartwrighte replieth, that then our kneeling shoulde come after the receyuing, bicause in the very action our mindes ought wholly to be occupied in meditations of the benefite, which opi-

nion I coulde very well allowe, if there were a meditation boyd of thankfulness. But our mouthes beeing full, sayth he, we are unfit to speake. Well reasoned surely, & like a Bachelor of Diuinitie. Is no man thankful vnllesse he doe expresse his meaning verbally? or, doth God respecte our speach moze than the zeale & sinceritie of our heart? The ende of M. Cartwrightes meditation is, that after ward we may be the moze inflamed. And I thinke rather that presently we may be kindled: seeing in the breaking of bread the passion of Christ beeing represented, oughte in one moment to stirre vp all our powers and senses to be thankfull for our deliuerance out of Egypte. Wherefoze, as I lyke of meditations in receyuing, so can I not allowe any of that kind, which is not ioyned with thankfulness. And whereas grace at meate is compared with thanksgiving at the Cōmunion (though y^e grosse- nesse of the cōparison make me blushe in his behalfe, yet seing he must be folowed) I answer, the benefite not to be equall, and therfoze the forme & maner of thāks-
giuing

giuing ought to be moze solemne: for in
the one we giue God thanks for the sus-
tenance of our body, in the other, for the
nourishing and redeeming of our soules.
Wherefore as Abrahams man offended
not in bowing himselfe, and adoring God
after all things had fallen out according
to his looking: nor the woman whiche
adorauit prona super terram, worshipped
groueling vpon the earth, before the Pro-
phet, after hir sonne was restored to
life, committed any Idolatrie: nor the
Cananite, with diuers others: no moze
doe godly people in banding them selues
wholly to the sacred action with the great-
test zeale, deuotion, and reuerence that
possibly they can deuise, seeing that al-
beit God require contrition of the minde,
yet doth he not refuse humilitie and reue-
rence of the bodie, being exhibited with
a ductifull and zelous intention. Was
it lawfull for Bersabe making suite
to an earthly Prince, for a frayle and
transitorie benefite, *incurrare se*, to bowe
hir selfe, and shall we be thought Ido-
laters, that hauyng already obteyned
I.iii. this

Gen. 24.

2. Reg. 4.

Math. 15.

1. Reg. 3.

this benefite at the hands of our eternall
 God, for declaring our thankfulnesse by
 all humilitie: Might the Israelites *cadere*
proni coram Domino, fall downe prostrate be-
 fore the Lorde? Iosua fall downe prostrate
 before the Arke, only in respect that it was
Arca fæderis the Arke of couenant, and that
 God him selfe promised to speake from
 thence: and should we Christians shewe
 no kinde of reuerence, partaking of those
 mysteries, whereof the Iewish obserua-
 tions were but shaddowes, and which are
 in very deede the pledges and scales of our
 redemption, hauing a promise annexed to
 the woorthy receyuing of them, not of spea-
 king, but performing the work of our sal-
 uation: we read that after the maiestie of
 God had filled the place, *prostrati sacerdotes*
adorauerant, the Priests falling prostrate wor-
 shipped, and yet the holy Ghost working
 most effectually in these sacraments, we
 may not without gret suspitiõ of ido!atry
 declare y thankfulnesse of our hearts, with
 y reuerence & curtesie of our knees. I mar-
 uell M. Cartwright is so void of sense, as
 to minifter new occasiõs dayly of detrac-
 ting

2. Par. 20.

Jos. 7.

Jud. 20.

Exod. 25.

3. Para. 7.

ding frō due reuerence : seying al men for
the moste part are growne so carelesse of
those mysteries, as rather meanes had
neede to be deuised of kindling their affec-
tion, than quite extinguischyng oꝝ robbing
their deuotion. The reuerence whiche is
outwardly exhibited to Princes in the
state of policie breedeth a maruaylous
feare and awe in subiectes mindes, which
may serue vs for a lesson, that in mini-
string of the Sacrament the greater hu-
militie and reuerence that is vsed, the
more vehemently are men rapt, and lif-
ted vp in contemplation of the myserie.
And the more contemptuously wee repaire
vnto that banquet, oꝝ the more basely we
stand affected to that actiō, the lesse it must
needes be valued and esteemed among
the cōmon sorte : the simplicitie of whose
conceyte muste needes be somewhat fur-
thered by the iudgement of their senses.
S. Paule giuing expresse commaundes
ment that no man shoulde put on his cap
oꝝ couer his head in the congregation, his
cause that *omnis vir orans aut prophetans* *1. Cor. 11.*
lato capite deturpat caput suum : Every man
I. v. praying

praying or prophesying hauing his head couered, doth dishonest his head. **W**ent not as I suppose, that men should keepe off their cappes during the time of publike praier, and sodainly all courtesie laide aparte couer their heades at the beginning of the Communiō. **W**herfore either they must affirme that all men may communicate, theyr heades being couered (which in all mens iudgement viewing and perusing of the text would seeme too great absurditie) or els giue vs leaue to vse our knees in signe of honour, by the same authoritie that S. Paule commaunded the cappe in token of our reuerence: for as the Apostolic sawe no feare nor light suspicion of Idolatrie to put him from the one: no more ought wee vpon light and vayne conceipts to bannish & reprove the other.

Whe read both *manducauerunt*, they eate, & *adorauerunt*, they worshipped, ioyned in one verse together, whiche S. Augustine vnderstandeth of the Supper, and yet M. Cartwright will exclude quite the latter parte, which in deede is the chiefest parte, if therein we comprise our thankfulness,

Psalm. 21.

August.

1st. 120.

or else bring it fayre and softly seven miles after for faulte of easie carriage. Is this myſterie of ſo greate weight as vpon contempt it byngeth iudgement, **1. Cor. II.** and yet withall accompted of ſo ſimple value, as the receyuer may vſe no kinde of reuerence? muſte wee humble our heartes whiche is the greater, and not bende our knees whiche is the leſſer? or may the knee be bente at the name of **John. 2.** Jeſus, and yet reſtrayned from reuerence in communicating of his Sacramentes? what tyme is moze conuenient to adore our ſauour Jeſus Chriſt ſitting on the right hande of God the father in heauē, than when the pledges of his promiſe & ſcales of our redemption are moſt liuely repreſented to vs? Bylike if we repoſed as great affiance in this Sacrament, as the Iſraelites did in the Arke whiche was of leſſe accompt, when they thought it vnpoſſible for their enemies to preuaile ſo long as it were in preſence, we ſhoulde be thought to ſpoyle God of his glozy, that thus are now condēned for the ſignes of due obedience. If it were no

Idola-

Isai. 131.

Matt. 26.

Luke. 22.

Mar. 14.

1. Cor. 11.

Idolatrie in the prophet Dauid, Adorare in loco ubi steterunt pedes eius, to worship in the place where his feet stood, I cannot see, why they should be reputed such idolaters, that worship in the place whereas to the worthe receyuer is exhibited the Sacrament of his body & bloud. No man is so foolish to adore the signe, but the thing it selfe represented by the signe. For as S. Augustine sayth, while the minde yet cleaueth in these earthly thinges, it is more slowly quickened, but after it is once aduanced from these corporall similitudes to a more spirituall and beauly substance, figured by these similitudes, life cometh in the very passage, and is kindled as it were with a bande of fire. But if we should alwaies make so large allowance of our deuotion, as not to worship til we had receiued, this flame might rather be quenched by delay, than nourished by contemplation. If a man should reason, that as lawfull it is to declare the thankfulness of the minde by the actions of the bodie at the Communion, as at the preaching, and proue the libertie of
the

the latter, by. 1. Coz. 14. where S. Paule
reporteth of the simple man, that cōming
into the Church, and finding the very se-
cretes of his heart reuealed, falleth pro-
strate on his face and worshippeth God,
much coulde not be answered. And least
diuersitie of reason might force a diuers
interpretation, the wordes following ey-
ther leane indifferently to bothe, or more
parcially to the Communion, pronuntians

1. Coz. 14.

quod verè Deus in vobis sit, affirmyng that
God is truly in you, for S. Augustine saith:

Signa rerum diuinarum Deusse voluit visibi-
lia, res autem inuisibiles in illis honorari. The
signes of heauenly things, God would haue
to be visible, but he woulde haue honoured
in them things that be not visible. And the
wordes of the texte are very manifest:

August. d

Catec. Ro

cap. 26.

Quæ videntur temporalia sunt, quæ non videntur æterna: Those things that are seene be
temporall, but the things that are not seene
be eternall. But this forsothe in no case
may be hidden, since our sauiour Christe
receiued sitting at the vourde with his A-
postles. To this obiection I can not bet-
ter answere M. Cartwright, than with
his

1. Coz. 4

his owne authoritie. And euen as once a simple woman appealed frō Philip king of Macedonie ouershot with dzyinke, to Philip king of Macedonie when he was moze sober, so do I appeale frō M. Cartwright caried away with the beheemēte and heate of quarrell, to M. Cartwright speaking vpon better ground and vnderstanding. For in the latter ende of this very treatise, he affirmeth, sitting not to be so necessarie, wherfoze if it be lawfull to inuert the foyme which by crāple was prescribed, the safer way is to exchaunge with greater reuerence than with moze contempt: & they are better to be thought of, that kneele at the Cōmunion soberly, than they which wander by & do wane the Church disorderly, as in most of M. Cartwrights Churches at this day we see the practise. For sure I am that cōtinuall motion and stirring of the bodie, must needes distemper the quiet of the minde, and quaggle the earnest deuotion of the receiuer. But some man will replie perhaps, that this rather maketh agaynst walking than sitting, which our Saniour Chryste
and

and all the Apostles vsed: wherevnto I
 answered, that albeit our Sauour Christ
 beyng driuen into great streights of time
 and leysure, the passion drawyng on so
 fast, as he coulde not finishe thinges with
 suche solemnitie as otherwise it is moze
 than lyke he would in the ministracion of
 his supper, he after he was once sette
 downe to the eating of the Paschall labe,
 altered not the site and position of mens
 bodies, but euen as the figure ended, so
 brought in the veritie without altering a-
 ny circumstance: yet is theyr haste and
 want of space, no reason, why at greater
 leysure wee may not vse a greater reue-
 rence, no moze than wee are bounde to
 celebrare the supper in the nighte, by
 cause want of tyme inforced Christe to
 leaue that president: and aswell maye
 his example binde vs in the one as in the
 other. I doubt not but the Cozinthians
 were as forwarde in alleaging Christes
 exāple for supping befoze the sacrament,
 as our people are for sitting at the same.
 Whē S. Paule charged them that there
 was no time to cōmunicate bicause that

144 The Defense of the

1. Cor. II.

Unusquisque præsumeret cenam suam ad manducandum: every man tooke his supper before. But the Apostle would not be thus slightly answered: for making this ungodly custome no better than a contempte of Chriſtes church, he asketh them, *an domos non haberent ad manducandum*? if they had not houses to eate in? Wherefore albeit in that place S. Paul, expressely name not kneeling, yet by the self same reason y^e supping in the Church is turned to supping at home, though Chriſte vsed bothe his supper and communion in one place and instant, by the same may sitting be turned into kneeling. For as the offenders in the one are reprov'd *quia non dijudicant corpus domini*, bycause they make no difference betwene the Sacrament and other common meates: so may the other be condemned for vsing no more reuerence at the Communion than at a common table. Sure I am S. Paule was not to ſeeke of Chriſtes example in this case, no more than our ſuperintendents are in the other, and yet it woulde not be taken in part of payment by the Apostle nor admitted

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mitted as a veile of their vnreuerente vsage. But why stand we still vpon those nice & doubtfull pointes, seing the rule of Paule is stil to be imbraced & holden as a sure foundatiō that any thing may be receiued, *modò honestè & secundū ordinem fiat*, 1. Cor. 14. so it be done comely & according to order: wherefore, till they can proue in knēling dishonestie or disorder, these fond & vaine persuasions will gaine but slender credite. No man I thinke indifferently considering the 1. Cor. 11. will be harde to graunt that seing y^e Apostle maketh so great difference betwene the sacramēt & common banquets in the inward & priuie examination, but some differēce should be likewise put in the outward action. And to such as literally depend vpon the exāple, let this suffice whiche hath alreadie bene alleadged, with this addition, that as we are not bound to imitate our Sauour in girding himselfe with a towell laying a^a John. 13. way his garments washing his disciples b^b Mark. 14. feete, (a) to minister after supper, (b) in a c^c parlour, (c) not to vse that kisse of peace, Luke. 22. d^d whereof we read (d) and whiche Caluine Rom. 16. iudgeth 2. Cor. 13.

B.

iudgeth to haue bene ioyned and annexed to the Supper euen from the Apostles tyme: no more are we of necessity enforced to followe the Apostles sitting, sithe another site more reuerente and fitte to kindle and inflame oure mindes with true deuotion may be appointed and prescribed by the Magistrate.

What though we reade verie seldom in the Scripture that the Apostles vsed eyther cappe or courtesie to oure Sauour Christe whyle hee lyued yet among them: was this no reason why Saint Paule mighte not inioyne the Corinthians to pray bareheaded after Christe was glorified and ascended: or why we may not vse that comely reuerence whiche is meete for mortall creatures? These questions are to childe for a Christian cengregation, and meete for a Jewishe Synagogue.

Wherefore seeing many thinges were at the firste concealed from the Apostles bycause they coulde not beare them, and the holy Ghoste prompted as a
guide

guide or Scholemaster which from time to tyme shoulde gouerne and instructe *John. 16.* them. So doubt I not but as Tertul-
 lian sayeth, *Ab illo Domini vicario ad perfe-* *Tertul. de*
etiam producti sumus disciplinam, wee are *virg. velad.*
 brought to perfect discipline by that vicare
 of the Lorde, who woulde not thus haue
 suffered the people even from Christes
 tyme hitherto (for of lesse antiquitie I
 speake not) to loyter in ignorance and
 open Idolatrie. Suche cherishinges in
 sinne may better agree with the malice
 of that enimie whiche promysed to bee
Spiritus mendax in ore Prophetæ: a lying spi-
 rite in the mouthe of the Prophete, than
 with the loue and charitie of that com-
 forter whiche shall continue with vs,
Vsq̃ue ad consummationem seculi, to the end *John. 14.*
 of the worlde: As Saint Paule did al- *1. Cor. 11.*
 ter some thinges, promising at his re-
 tourne to sette other poyntes in order,
 whiche Saint Augustine understandeth *Epist. 118.*
 of that forme and order of the Commu-
 nion whiche is now observed. So doubt
 I not but those thinges beyng marked

whiche are gone besoze, it shall appeare, that euen the Church of Christ, both *de iure*, by right, and hath *de facto*, in deede decreed and determined as great a matter as this without controulement. And albeit, no man hath bene assillāt at Gods secreete counsailes. Yet if euer any were, it must be Paule who being rapt, in *tertium cælum audiuit arcana quæ nemini fas est loqui*: into the third heauen heard those secretes which is not lawfull for any man to viter. Wherefoze to conclude with Augustine, that in thinges indifferent there can bee no better rule for a graue and sobze Christian, than so to behaue himselfe as the Church dothe where he liueth, whiche aduice was lykewise giuen to Penicha, Sainct Augustines mother, by S. Ambrose, I will here content my selfe with that whiche hath bene sayde for kneeling at the Communion, as sufficient to any reasonable person, though agaynst suche pious quarellers a man can neuer be too well prouided.

Jerem. 13.

2. Cor. 12.

Aug. epist.

118.

Aug. con-

fess. lib. 6.

cap. 2.

Of Holydayes.

Concerning the lawfull vse of Holydaies although the Answer to the Admonition hath so grauely, learnedly, & soundly entreated, as scant any probabilitie may be found by Cartwright whereby to seduce y^e people. Yet wil I speake a word or two of the strongest oppositiōs, & leaue the rest to your graue considerations. And first of al whereas y^e replie defendeth that Gnat Sarah may not be proclaymed with: Gnat Sarah out expresse cōmaundement, pag. 120. let him shewe me by the terte what expresse cōmaundement god M. Hester had for Hest. 8. proclaiming Gnat Sarah after she had preuented & cut off the treasons of wicked & accursed Haman. I would heare expresse cōmaundements for keeping holy the day of Iudithes victoꝝy amōg the Jewes, not only for the present time, but *in perpetuum*: Iudith. 16 for euer. What expresse cōmaundement had Judas with the rest of his brethren for keeping holy the feast of the altars, dedicating & instituting a holy day in remembrance of the same, *ab anno in annum*, from 1. Mac. 4. 3. 14. years

John. 10.

yeare to yeare. Which was not only continued til the abrogatiō of the law, but kept by Christ himself & honored with his presence, wherefoze although an expresse commandement may be found in one place, yet that is no proufe why without y^e same, others may not keepe or proclayme a holy day, we read not any faulte or blame attributed to Herode for giuing all his people libertie from their dayly worke, at the feast of his natiuitie, but for putting John Baptist to the sword, wherfoze such daintie dealing in this point seemeth rather to seeke a fault, thā to refozme an erroz. And whereas M. Cartwright sayeth y^e by this meanes y^e Christian Easter which should be continuall is fettered to a few daies, as wel may he remoue the Sabbath day, because our prayers are likewise fettered to y^e day, which should be continuall. Who seeth not in the Epistle to the Corinethians, from whence he borroweth this silly shift that the Apostle allegozically discourseth vpon the spirituall Easter, & nothing detracteth ffrō the cōmemoratiō of Christs death & passion. The very wordz, *Fermentū malitiæ*

Marc. 6.

1. Cor. 5.

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malitia & nequitia, the leauen of malice and wickednesse, open plainly y^e meaning of y^e letter. We may gather here the abrogatiō of the Jewish ceremonies, but no prohibition for Christian holy daies, & though we be forbiddē not to feast in the old leuen. Yet are we not forbiddē to keepe one solcme day in y^e cōmemoratiō of y^e death of ch^rist. If this be not guileful wresting & violent racking of the scripture, let all the worlde iudge. By this pretie Logike we may conclude y^e the binding of y^e Leuites, to serue God morning and euening, was a meane 1. Para. 23 to make the idle all the day besides. The calling of the people together at a prescript time to heare y^e worde of God read, was a reason why at any other time they should not read y^e scripture. But to let this passe, that we offend not in that fault which S. Paule reproveth in y^e place, which is the Jewish & ceremoniall obseruation of Easter, may appeare by y^e whiche S. Augustine noteth, for whereas thei did celebrate y^e feast of swete bread, we keepe the feast of Ch^ristes death & passion, not counting the weekes to Whitsontide after the mā-

ner of the Iewes, but reuerencing the cō-
ming of the holy ghost, & if a man wil but
indifferētly cōsider of the matter, he shall
scant find any likelihood or resemblance
betwene thē, further than the eating of y
Lābe did figure Chziste to come, as we in
celebrating of y supper retayne his death
in memory. And to the ordinarie obiectiō
of *Dies obseruatis & tēpora*, you obserue daies
and times, though I could with August.*ad*
Ianu refer this place to prophesies & pre-
dictions by starre diuinitie, & turne it a-
gainst astrologers, which gouerne worl-
ly accidents by times & constellations, or
answere with S. Ierome, that it maketh
nothing against the Chzistīas holy daies,
yet this I say, that forasmuch as onely it
impugneth those that cleaue to Iewishe
elements, it cā not be applied against our
approued solēnitie for the same. S. Augu-
stine writeth very truly: *Nō obseruamus tē-*
pora sed significata: we obserue not times but
things signified. wher M. Cartwright saith
we may as wel abidge y libertie giue by
y. 4. cōmaundemēt in resting, as in wor-
king, whē he shal proue y god the fathers

Gal. 4.

Augu. ad As-
simantum
cap. 16.

meaning

meaning was that as necessarily we should follow him in worke, as sanctifie his rest, we wil subscribe to his opiniō: for besides the sundry limitations to y^e rule dispersed through the Scripture to maynteyne the contrarie, even common reason doth perswade, that the ende of that commaundement was the rest of the Sabbath, not the working of the common days: and all the auncient ffathers so expounde it. It is no newe inuention, but hath been a custome very auncient, and of long time continued among Gods chosen people, there to erect some monument of Gods mightie works where they haue bene atchined, that euer they might be greene and freshe within mens memorie, which as the Ciuill lawe reporteth, is *Labilis circa tempora*, slipperie about times. The Israelites set stones vp Jos. 4. right in remembrance of the water dried vp: The lawe was grauen in pillers: Deut. 17. the censures were nayled to the altare, that as many as descended not of Aarons lyne, might be discouraged from offering incense on the altar by the example of the Num. 16. Rebels. To be short, seeing the Israelites,

R. b. were

were commaunded to engraue a monument of their deliuerance from Pharaon vpon the walles, and to celebzate a yerely feast in remembrance of the same. I thinke howe farre the benefite of our redemption excedeth and surpasseth all the rest, so muche moze diligente and carefull shoulde we be, eyther by dayes, or any kynde of circumstance to keepe it freshe in memorie. For if the Jewishe feastes of Pentecoste and Easter were so abolished, as none other Christian solennitie mighte succede and enter in their steade, I coulde be very precise in boulding out a reason why Saint Paule after the consummation of the law, and ending of the ceremonies, made suche hast from Ephesus, *Vt si possibile sibi esset diem Pentecostes faceret Hierosolymis*, That if it were possible he mighte keepe Pentecost at Hierusalem, and promiseth not to remoue from thence till Pentecost or Whitsontide were past. These places make me thinke, that euen vpon the self same days wheron these speciall benefites were bestowed, as the resurrection at Easter, the

com.

Acts. 10.

1. Cor. 16.

comming of the holy Ghost at Whitson-
 tide, some notable memoriall was insti-
 tuted and appoynted euen in the Apostles
 time. Neither doe I gesse oꝛ ame in this
 respect, without all probabilite, conside-
 ring the circumstances both of time and
 place. And wberas M. Cartwright needes
 will wrest S. Austines inuective agaynst
 multitude of ceremonies to our disputa-
 tion of holydayes, eyther he is very igno-
 rant, as not knowing that learned fa-
 thers reuerent estimation of such feasts,
 oꝛ very pꝛeuiſhe and malicious in forcing
 him to witnesse agaynst that cause, which
 as it may appeare by sundry of his woꝛ-
 kes, he had in singular reputation. For
 discrediting of M. Cartwrightes cause,
 I can vse no greater foꝛce than in dri-
 uing his probation to the fountayne and
 originall: foꝛ the selfe same place which is
 heere objected. 1. Cor. 5. was vꝛged by that
 diuelish & infamous heretike Acrius, skir-
 mishing in the selfe same cause and quarel
 agaynst y^e holy church of christ moꝛe thā a
 thousand yeres ago. For thus is he brought
 in speaking by Epiphanius, & uttering his *Heret. 73.*
 owne

The Defense of the
stone religion. *Quid est Pascha quod apud
vos perficitur? rursus Iudaicis fabulis addicti
estis, non oportet Pascha peragere, Pascha ete-
nim nostrum Christus immolatus est. 1. Cor. 5.*
what is Easter which you obserue? you are
agayne addicted to Iewish fables, you ought
not to celebrate the feast of Easter, for Christ
our passeouer is offered vp? If this be not
sound and wholesome doctrine which spring-
geth from a benemous and poisoned He-
retike of more than a thousande yeares
continuance, I reposit me to the Reader.

Of mourning for the dead.

NOW I can not leaue vntouched their
senselesse inuectiues agaynst mour-
ning for our friends departed, being in
deede warranted and confirmed by more
textes of Scripture, than any of that side
cā bring for proofe of any their treasona-
ble Paradoxes. That Gods people haue
in all times and ages declared the bea-
uinesse of their minds by the wearing of
their garments, appereth Baruc. 4. where
be

he did put off the clothing of peace, and put on the sackcloth of prayer: by Daniel, who perswaded the people to pray in fasting, sackcloth, and ashes. Dan. 9. by the. 38. of Daniel. 9. Elay, wher Ezechias beeing clothed with Elay. 38. sackcloth entered into the house of the Lorde: by the Finivites, which in signe Jon. 3. of mourning sat in sackcloth and ashes: by Judith, which clothed hir selfe wth sack, Judit. 4. clothe: by Hester, whiche put off hir Hest. 14. Queneely apparell, and put on vestures meete for mourning. By the example of Betsabe, which was not called to Davids 2. Sam. 11. bedde, till the time of mourning for hir husbände was expired. If these fellows can allowe the mourning for our sinnes in a prescript kinde of garment, and yet reprove the mourning for the dead, in speciall garments, as Heathenische and Hypocriticall, they must be further pressed with Genes. 38. where Thamar putting off the garments of hir widowhoode, gaue hir selfe to more cherefull kinde of going and wearing hir apparell: with the president of Judith, whiche put off the Judit. 16. garment of hir widowhoode: and specially by

by the aduise whiche Iobab gaue the woman of Thecua in these words, sayne thy
 2. Sam. 14 seife to mourne, and put on mourning apparell, and be as a woman that had mourned
 hir husbände a long tyme. By which three places it dothe manifestly appeare that
 euen in those dayes as well as nowe mourning in p̄script apparell was allowed off. And if any man obiect the places
 aboue cited of sackclothe and ashes, that albeit they were vsed in token of contrition, yet dyd no man weare them
 as mourning garmentes for the dead: I p̄oue the contrarie by the example of the
 2. Sam. 3. Princely Prophet, giuing warning to al the companie that attended on the corpe
 of Abner to the graue, that they shoulde put on sackclothe, and mourne at the fune-
 rall of Abner. But to these Master Cartwright will answere, that many things were graunted in the law to helpe y^e peoples hope, bicause they wanted that cleare
 discerning of the resurrection whiche we haue now attayned. Surely this inuention might cary some p̄tence & colour of the
 truth, if mourning for those which depart
 this

this life, were not rather a calling of vs
 backe to the vanities of this vnstable
 world, than a rayfing or stirring of vs vp
 to the contemplation of a better state.
 Wherefoze (seeing the moze playnly we
 discern the resurrection, the greater is
 our libertie) it followeth, that much moze
 vnto vs, than those which liued vnder the
 lawe, this mourning for the dead is law-
 full. But who tolde M. Cartw. that our
 sight is clearer in the resurrection, than
 the fathers was whiche lyued vnder the
 lawe? In deede Christ had not yet risen
 for example, whome S. Paule calleth
primitias dormientiu, the first fruites of them 1. Cor. 15.
 that slept, but otherwise that opinion was
 no lesse sincerely grounded befoze Chri-
 stes comming, thā after our redemption.
 What helpe needed Job to encourage and
 erect his hope, when he protested playnly,
 that his firme beleefe is to rise agayne in
 the latter day, be clothed with his owne
 skinne, and see God in his owne flesh, con-
 cluding in these wordes, *Quem visurus* Job. 19.
sum ego & oculi mei conspiciuntur sunt, &
non alius: reposita est hac spes mea in sinu meo,
 whom

whome I my selfe shall see, and myne eyes shall beholde, and none other for me, this hope is layde vp in my bosome. A thousand places in the scripture might be alleaged to conuince M. Cartw. deepe inuention of manifest vntruthe, and make euident the Fathers sound and perfect iudgement befoze the comming of our Sauoure Christ concerning the resurrection, without eyther doubt or errour. And as I can not denie but the fapth of godly persons was greatly strengthned in this article by the rising of our sauiour, so was there nothing added to the soundnesse of their opinion, no moze than his comming made those which embraced him, to thinke better of his power, than they did expecte in hope, befoze they could enioy the fruition of his presence. For euen as Christ saith, *Abraham exultauit vt videret diem meum, vidit & gaudius est*, Abraham reioysed to see my daye, he saw it, and was glad. So, for mine owne parte I thinke he did reioyce to see Christes resurrectiō, none otherwise than if he had at any time liued amongst his vngacious posteritie. But to returne
vnto

John. 8.

vnto our matter whence wee haue digressed: now we that Scripture dothe beginne to fayle the aduersarie, common reason or rather pziuate fantasies muste supplie the wante of learning. Two fresh argumentes therfore are alleadged to exlude this mournyng: one, because oftentimes it happeneth, that vnder a mourning gowne lurketh a mery harte: another, for that it seemeth dangerous by suche instrumentes to prouoke our double sorowe. Suche trifling circumstances were not vsfite to amplify a yong mans tale in a schoole of Rhetoricke, but howe they will be accepted in the Church of Chyiste, for the ouerthrowyng of a custome so auncient, godly, ciuile, and vniuersally receyued, I referre to euery mans pziuate conscience. But to be shorte, I answere to the firste, that by the same reason wee may aswell forbidde assemblies in the Church, and publike prayer, because many are more busilie occupied in thinking of theyr haruest, than harkenynge to the Scripture, and though there be some

L. greater

greater necessitie in comming to the Church than wearing mourning garments, yet seyn the one is as well allowed of, and iustifiable by the worde of God, as the other, the abuse ought to be of no greater force for remouing one, than another. If hypocrisie in some may condemne simplicitie in others, and godly orders bee neglected, because sometime vnder a pleasaunt rose there lurkes a pryncie canker, neyther may any state be well directed, nor lawes vprightly executed, for nothing is so precious in the worlde, not the worde of God it selfe, but the Deuill hath bene bold with it, and his ministers haue abused it. What soeuer hath bene sayde touching abuse in other things before, may serue this turne agayne. And therefore to the seconde point I answer, that who so euer is not pinched with griefe vpon the very chaunce it selfe, will lesse be moued with the garment: and therefore as it cannot grounde a sorowe vlesse it be procured by some other meane, no moze can it encrease a sorowe where
greater

greater cause is ministred of griefs by inwarde cogitation, than by outwarde biewe, and by the erring of the hearte, than the iudgement of the eye. Wherefore if there bee no stronger oppositions kept in stoze for a rare defense, than haue marched in the foremost rancke, women may keepe on theyr mourning gownes for takyng colde this winter.

This mourning for the deade among the auncient Romaynes was reputed in women so greate modestie, in men suche true fidelitie, as the first laying hir mourning weede a parte within a yeare after hir husbandes deathe, was noted of infamie, the penaltie whereof you may finde ff. de his qui. The other were discredited if at any time they did not mourne the departure of their friendes.

That ministers ought

to burie the dead.

AND whereas they will not in any case permitte that Ministers shoulde
L. y. burie,

burie, bycause no suche kynde of rule is
 founde in Scripture I woulde knowe
 what grante or warrant they haue
 to maynteyne that those Disciples of
 Iohn Baptistes whiche buried hym,
 were no helpers in his ministerie, or that
 those yong men had no ministerie in
 the Church whiche buried Ananias and
 Saphira: or that Joseph ab Arimathea,
 (whiche is named in the Scripture Dis-
 cipulus Iesu, the Disciple of Iesus) had
 made no entrance into his ministerie,
 when he buried his Maister, beyng af-
 terwarde the firste that euer sounded or
 professed the name of Christe within
 this Ile of Britannie. If this will not
 serue, I proue that the body of Saint
 Stephen was buried by ministers, if
 the Apostles may be so accounted, by
 this playne and simple reason. The bo-
 die of Stephen was buried by those
 whiche were at Hierusalem, but all the
 faythfull and religious persons sayng
 the Apostles onely, were fledde for feare
 of persecution *ead. cap. vers. 1. Ergo*, the
 bodie of Stephen was buried by the

Mark. 6.

Act. 5.

Math. 27.

Polydor.
lib. 2.

Act. 8.

Apo-

Ecclesiasticall regiment. 165

Apostles. But the Priestes in the laine might not come neare the dead: it fo-
 reth not, seeing as well this prohibition
 as other theyr iniunctions beyng cere-
 moniall, are dissolued and abrogated by
 the deathe of Christe. And whereas
 furder it hath bene objected that by this
 occasion ministers are hindzed from dis-
 charge of duetie, I maruaile what im-
 pudencie moueth these pzelates to finde
 themselues so greatly burdened and op-
 pressed with a deede of charitie. It sit-
 teth as heauily vppon their shoulders,
 and grieueth them as soze to burie their
 Christian Brother in the Church, as
 to labour a whole day at the ploughe.
 I am sure Dauid had as sarre to seeke
 to directe and gouerne bys dominions
 as oure Ministers haue to the dischar-
 ging of a simple cure, and yet was he
 neyther combzd with attendyng vpon
 the corpe of Abner to the graue, nor
 accompanying Ionathas and Saule, al-
 beit vppon eyther of them he bestowed
 a funerall comimentation, the originall
 whereof Mayster Cartwright had ra-

2. Sam. 1.

2. Sam. 3.

The Defense of the
ther drawe from Thucidides a War-
nine, than from so many other learned
and godly Bishops as haue vsed that so-
lemnitie.

Of Womens

veyles.

Muche after this sorte they reason a-
gainst womens veyles at their com-
ming to Church after theyr childbedde,
whiche they say importe some dishonestie
ate goyng befoze, whiche is very false,
sith onely feblenesse of sight and weake-
nesse of bodie is the reason why ney-
ther they can beholde the lighte, nor en-
dure the pearcing of the ayre. I thinke
euen those women whiche chiefly fa-
uour and promote their cause, will in
this respecte become their aduersaries.
I maruaile that Rebecca feared not this
report nor suspicion of dishonestie, when
at the first sight of hir husbände, shee
rooke hir veyle, or Susanna casting on
a veyle when shee least respected the
malice

malice of hy2 enemies in defense of his
good name and innocencie. These are but
scarecrowes, and can dye away none
but such as know not a wispe of strawe
from a gadde of Steele. But all their
modestie is not yet discovered, for af-
ter their vntemperate discourses against
womens beyles, they leape into their
sheetes, and enter so profoundly into wo-
mens couerte dealings (in very deepe al-
together vnfitting and vnmeeete for com-
mon speache, muche moze for preachers
bitternesse) as chaste eares can hardely
abide the vanitie of they2 curious and
vnciuile reprehension.

Of interrogatories mi- nistred to Infantes.

I Will not here blotte paper with con-
futing all their childishe cauillations
about Godfathers and Godmothers in
baptisme. First they take away the law-
fulnesse of the interrogation befoze they

can repproue the Answerer of presumption, whiche they shall neuer do, so long as Gods worde gyueth full assurance, that bothe the Iewes befoze they were baptised by Iohn confessed theyr sinnes in publike, whiche coulde not be without some interrogation: and certayne questions were deimanded lyke wise of the Eunuche befoze he was Baptized. If they can allow these interrogations better in meane, than chyldzen, & answere, that seying by their fleshy parentes fault they gotte theyr fall, by theyr spirituall parentes promise they muste bee restored: and as they fell not by themselves, so they can not rise without the helpe of others. Reade S. Augustine de Nup. & Concupis. Lib.2. Cap 29. and there shall you finde, that, *Qui per sua non possunt, per corda & ora gestantium Diabolo renunciant*: they whiche by themselves cannot, do by the heartes and mouthes of such as carie them, renounce the Deuill. The same Aug. epist. 106. proueth that bothe by authoritie of the Scripture and tradition of the Church from the spryng of Christia

Bath. 3.

Act. 8.

August. de
nupt. &
Concupis.
lib.2. ca.29.

Aug. epist.
106.

Christianitie, children haue alwayes answered by their sureties, when they coulde not promise their owne perseuerance in future, by reason of their infirmities in present. This libertie is giuen to wardes in lawe during their minority, muche moze to members of Christs congregation in their state of infancie. It is like inoughe the parentes of the blinde man woulde haue answered for him, if he had beens vnder age, as maye be gathered by their wordes: He hath age, let him answere for him selfe. And by as good reason, if it please them, maye our Preachers giue parentes of blinde children, conceived and borne in originall sinne, licence to make answere, and to the little Innocentes, *quia aetatem non habent, respondere per alios*, because they haue not age, to answere by others. This playne renouncing of the Diuill at the sacrament of baptisme by these seely Infants, is alleaged as an argument inuincible to refute the heresie of Pelagius the heretike, denying originall sinne, and byged by Saint Augu-

John. 9.

170 The Defense of the
line as Apostolicall, with such he behes-
mencie of spirite and assurance of the
victorie, as if all the worlde were not
able to dissolue it. So he sayth in ano-

August. de
baptis. co-
tra Donat.

Tertul.

Basil.

Ambro. su-
per Episto-
lam ad Col-
os. cap. 2.

ther place, that *mysterium credulitatis in*
parvulis per eorum responfionem à quibus ge-
stantur impletur, The mysterie of beliefe in
Infantes is fulfilled by the answering of
them of whome they are caryed. Tertul-
lian setteth this mosse godly custome as
the strongest batterie agaynst their pœ-
nische ignorance whiche can bꝛeake no-
thing in the Church, but what is litta-
rally and *ad verbum* expꝛessed in the scrip-
ture. Saincte Basil mentioneth thys,
ἀπολείπεις δια σατανᾶ καὶ τοῖς ἀγγελοῖς
αὐτοῦ, that is, to renounce Sathan and his
Angels. Saincte Ambrose expounding
the place of baptism, Coloss. 2. vseth
these wordes, *Hæc inquit commonent, ut*
perseuerent in abrenunciatione pompæ & pre-
stigiarum Sathane: repete hinc quid sis inter-
rogatus: recognosce quid responderis: renun-
ciasti mundo & operibus eius &c. These doe
admonishe that they shoulde persist in re-
nouncing of the pompe and deceytes of
Sathan:

Ecclesiasticall regiment. 171

Sathan: call to mynde from hence what thou wast asked: remember what thou answeredst: thou renouncedst the worlde, and the workes thereof. **Saint Hierome** sayth not, that it was toyng or dailying, but *Solemne in lauacro post Trinitatis confessionem interrogare, credis sanctam Ecclesiam? &c.* That it was vsuall in baptisme, after the confession of the Trinitie, to aske, dost thou beleue the holyc Church? &c. And **Saint Cyprian** reporteth, that the **Novatians** among all their inuocations durst not exclude this ceremonie from baptisme.

*Hieronim.
contra Lu-
cifer.*

Cyprian.

Of

The Defense of the Of the signe of the the Crosse.

Terent.
Apo.

Cyprian.

August in
Quest. noni
Testam. 4.

AS for *signum crucis*, the signe of the crosse, whiche you loath in baptisme, *vsq; ad nauseam*, as though you would vomite at it, I saye no more but with Ter- tullian, that it was *vna ex precipuis differencijs inter Iudeos & Christianos*, One of the chiefest differences betwixt Iewes and Christians: With Cyprian testifying in his tyme, that those whiche were baptised, were signed with the signe of the crosse: And laste of all, with learned Augu- stine, *Presente signo crucis Paganitatem obmutescere, nec audere mutire ob reuerentiam Christianae maiestatis*, that Paganisme is put to silence, the signe of the crosse beeing present, and that it dare not mutter for the reuerence of Christian maiestie.

Of Fasting.

The question of fasting is in al poynts
 as profoundly handled as this other
 marchaundise: surely it is so simply true
 that Princes may commaunde a faste
 vpon any iust occasion, and therby kinde
 the conscience of the disobedient, as poynt-
 ing to the textes of Scripture with my
 finger, whereby it dothe mooste evident-
 ly appeare, as. 2. Paralipo. 20. Esdras. 8.
 Nester. 4. Jonas. 3. and dyuers others.
 But some coulde be content to faste, if
 they were not tyed to certayne meates
 and dyets, alleaging Sainct Paule for
 the indifferencie of meates, whiche I
 graunt to be very true, so that no law-
 full Magistrate commaunde o2 ordayne
 the contrarie, for then this lybertie is
 made a seruitude, and we that besore
 were leste at large, are broughte with-
 in the compasse of Chyristian obedience.
 Pythagoras abstayned from beanes, be-
 cause they were somewhat wyndie, and
 distempred the bwayne, and so doe many
 in

2. Chro. 19
 1. Esd. 8.
 Nester. 4.
 Jonas. 3.

in our dayes abstayne from sundrie dishes, not for superstition, but to subdue the flesh. No man forbeareth wine because he thinketh it to be uncleane, but
 Prou. 20. because it is *res luxuriosa*, a thing that stirreth vnto wantonnesse. In whiche respect it seemeth men and women in the lawe,
 Num. 6. what time they sanctified them selues, were prohibited to taste thereof. Shall we call the Rechabites superstitious foles, for vsing the prescribe and limited kinde of abstinence euen agaynst the perswasion of the Prophete, whome God him selfe commended for their inuincible and worthy constancie? or condemne the Prophete Daniell of too much scrupulositie, for preferring *sua legumina regijs dapibus*, his pulse before the kinges dayntie dishes? No, Sainct Austine hath already put vs out of doubt, that *Multi non vescuntur carnibus, nec tamen immundat eas superstitione putant*, many eate not fleshe, and yet they thinke them not superstitiously to be uncleane. This libertie in eating, drinkeing, wearing of apparell, obeying Magistrates, and almost whatsoeuer else
 com

commoth in their fingring, discrieth to what contempt of publike order, all their actions are directed.

Of Singing.

Touching singing, if a man may quietly debate this matter, why shoulde they so greatly grudge at it, whiche the Prophet David hath so much commended? The Psalmes and booke of the Kings are so well storied of textes of confirmation for me to trauell in the repetition. Surely if this be so vngodly an occupation as we are taught, both the. 4000. Leuites which did nothing else but *canere* 1. Para. 2 *in organis quæ David fecit ad canendum*, sing on the instrumentes which David made to sing on, spent their tyme vnzistfully. And David was as much to blame, who after all his warres were ended, as Josephus witnesseth, *Vario genere carminum odas in honorem Dei composuit, instrumentisq; musicis comparatis, docuit Leuitas ad pulsum eorum laudes Dei decantare, tam Sabbatis diebus, quam in cæteris festiuitatibus:* Iosep. lib. 7. cap. 10. Atq; Ind.

In dyuers kindes of verses made hymnes to the honour of God, and preparing musically instruments, taught the Levites at the sound of them, to sing prayes vnto God, as well on the Sabbath days, as at other feastes: and

Judith. 16

Judith was as ill an huswife for perswading men to beginne to sing in cymbals, and other instruments the newe song. It was as great an oversight in Ezechias to appoynt so many singers and Musicians with cymbals, byals, and harpes, in the house of God, at the commandement of David, God the Kings Deceit, and more than the prophet, which are all three sufficient

2. Para. 29

paternes of our conformitie. But they saye, our myndes are withdrawne from weighing of the dittie by sweetnesse of the note. Wherevnto I answer, that Elieus was of an other iudgement, when he thought him selfe to be greatly quickened, and lifted vp in his prophetic by the harmonie of a good Musician. And Saule by experience found the contrary, the text reporting that when the euill spirit came vpon Saul, David tooke an harpe and played with his hande, and Saule was refreshed and

1. Reg. 3.

was

was eased : for the euill spirite departed 1. Sam. 18
 from him. Wherefore if Musicke haue
 suche force in daunting euill spirites, it
 hath (I doubt not) as great power in sup-
 pressing ill affections, and therfore might
 finde greater fauour than to be expelled
 & thrust out of the Church with so great
 extremitie. Of playne and simple singing
 though it be so simple for y^e house of God,
 M^r Cartwright can well enough allowe,
 marie of this exquisite and perfect cun-
 ning, though it be a speciall gift of God,
 he can conceiue no liking. But seing that
 both himself doth thinke it greatly for his
 credite, & somewhat for surderance of the
 cause, wherein he trauaileth to decke his
 tale with floures and ornaments of Rhetor-
 icke, like cunning saying, and cunning
 singing are al one in effect, & Aaron is co-
 mended for vsing the one in his legall mi-
 nisterie, I finde no warrant to reprove the
 other in the ministerie of the gospell. And
 if any answer that this skil of musicke is
 more tollerable in any other place than in
 the Church, whensoever they shall proue
 that either Christ or any of the ancient fa-
 thers

thers were of y^e iudgemēt, I wil subscribe to their opinion. Suche ought the singing to be in the Church as may well be heard & conceined by the people, which limitatiō beyng well obserued, it maketh no matter how many lauidy tōgues utter their cankered venime agaynst so laudable & godly an exercise. The best is, nothing is vsually song in the Church, but what the people hath by rote, & therfore neede we the lesse to feare their wante of edification, so long as the scriptures are distinctly read, & the Psalmes treateably & in good order sound. In the meane time it may be noted, that singing men are nothing so much beholding vnto thē, as they were to Ezechias, for whereas he (as y^e scripture witnesseth) spake comfortably to as many as had knowledge to sing vnto y^e lord. They rayle on them, & claūder them in the most opprobrious & contemptuous māner, that possibly can be devised, & as hardly doth this order agree with the counsaile of the

Eccles., 3.2.

Wise man, *Musica non impedit*, thou shalt not hinder Musike. But forsooth this prick-song is not verbally or litterally cōman-

ded

Ecclesiasticall regiment. 179

ded in the Gospell, & therfoze may not be
allowed. Wherunto I answered, that be-
ing not ceremoniall it is sufficient for any
Christian being cleare & free fro the Ma-
nichies opiniō, that the old testamēt hath
approued it. Mary put the case y^e in ney-
ther of thē both either this or other rights
& ceremonies of the Church be expressely
mētioned, must we therfoze straight & in
all post haste reiect thē? By what expresse
scripture did Abel, Noe, Abrahā, Moyses,
& other of the auncient fathers, befoze the
law was published, builde altares, & offer
sacrifice vnto the Lorde vpon priuate zeale
without any generall commaundement?
By what text of scripture did the Jewes
abstaine in all their meates from eating
of that sinew, whiche shonke in Jacobs
thighe after he had struggled & wrestled
with the Angell? By what expresse com-
maundement did Elias buylde an Altare
onely vpon twelue stones in remem-
braunce of the twelue chyldren of Ja-
cob? And to bee shorte, what grounde or
warrāt of the scripture had those Rechab-
bites whiche forbare the taste of wine by

Gen. 32.
1. Reg. 18.
M. y. solenne

Hierem. 35. **solemn vowe, not at their heavenly & e-**
 uerlasting, but earthly & mortall fathers
 bidding: what warnyng had the three
 Math. 24. **wise me to offer *Aurum*, gold, *Thus & Mir-***
ram, incense and mirrhe, or *Magdalene* for
 Luke. 7. **anoynting Christes blessed feete: *Nicho-***
 John. 19. **demus to imbaulme his glorious body, or**
 the people to spred their garments in the
 Mark. 11. **way as our Saviour went to Hierusalem?**
 I doubt not but suche precise correctors,
 woulde haue made some quarell agaynst
 those zealous ministers, & haue cried out
 John. 12. **with Judas agayn: suche wastfull prodig-**
 alitie: but then shoulde they discerne by
 Christes acceptaunce, how pleasant o'te-
 times our proffers are though the present
 be of simple value. These things were de-
 uised by those godly persons to glorifie
 our sauiours body, without comāndmēt
 & these ceremonies whiche are now esta-
 blished in the Church are deuised to none
 other end, but to garnish and adorne his
 ministerie, wherefore sith it doth by this
 appeare, that Christe somtimes accepteth
 somethings whiche himselte gaue not in
 charge, as oftentimes he did among the

kinges

Kings of Iuda, neyther the besomes noz
the sunffers whiche M. Cartwright hath
bo:rowed out of the tabernacle shall euer
be able to ertingnish y libertie & freedome
of the Gospell. By what other authoritie
than the force & strength of fayth was the
woman encouraged to hope for health if
once she might but touche the hemme of
Christ our sauiours vesture? What scrip-
ture had those godly Christians to main-
tayne their care about the corps of Ste-
phan, seing Christ comaunded that disci-
p'le which would haue buried his father,
that he shoulde suffer the dead to burie the
dead? By what expresse commaundement
did the Apostles receyue the charitie and
beneuolence of the people, and dispose it
at their owne arbitrement, appoint Dea-
cons for the easing of their ministerie, cal-
a counsaile for resoluing of the question
that arose *de suffocato & sanguine* of strang-
led and Houd, binde women to the coue-
ring of their heades, mislike of eating cō-
mon meates befoze the ministration of
the Supper, make contribution for the
faithfull, to appoynt widowes for the

Mark. 5.

Act. 8.

Matt. 8.

Act. 4.

Act. 6.

Act. 15.

1. Cor. 11.

1. Cor. 11.

1. Cor. 16.

1. Tim. 5.

M. iij.

bene-

1. Cor. 8.

benefite of the Church: to take order for meate offered up to Idols, and a thousand other presidents whiche would be rather tedious than profitable to the reader. For where S. Paule without any warrant of y^e scripture, as he sayeth himself, determineth their state to be moste happy whiche abide in true virginity, if any man alleage y^e latter end in defense of that particular where he affirmeth that he hath the spirite of God, by the same reason will I defend as much as now is called in question, sith the same spirite is assured to the faithful as a guide and scholemaster, not for a moneth or two, but to the end of y^e world.

John. 14.

But no way shall this matter sooner be decided, than if we shoulde examine how exactly these instructors keepe the letter of the Scripture, that would prescribe so straight a diet for al the world to follow & yet be cleare enough themselves from fasting and from prayer, or at least suche prayer as God hath promysed to accept, beyng boyde of loue and charitie. For surely it is not lyke that they are guiltie in their conscience of breaking any iotte, which
take

take vpon them to reſourme both religion
 & diſcipline quite thꝛough all the realme.
 Our ſauour Chriſte forbade his diſciples
 to poſſeſſe gold or ſiluer, or two coates, & *Math. 10.*
 yet is there neuer a one of theſe reſour-
 mers, but if he were thꝛoughly liſted, in
 his ſtozehouſe he would be founde to haue
 both golde, ſiluer and three coates. Chriſte
 had no houſe toberin to ſhꝛowde his head, *Math. 8.*
 and they haue houſes and poſſeſſions to
 maintayne their bꝛotherhꝛod. Our ſau-
 our charged his diſciples not to pꝛemedi-
 tate what they ſhoulde anſwere, and they
 continually ſtodie vpon their pꝛoblemes.
 The Apoſtles might neyther call any mā *Math. 23.*
 Father vpon earthe, nor themſelues be
 called Maſters: but with our people is
 neyther rule nor order vnleſſe they be ac-
 counted bothe Maſters and Fathers too,
 howe vnnaturally or vncourteouſly ſo-
 euer they beare and behaue themſelues.
 Chriſt taught none other kinde of pꝛayer
 than that which we vſually terme the Pa- *Math. 6.*
 ter noſter, but theſe will pꝛay at pleaſure,
 and be guided onely by their pꝛiuate mo-
 tion. The pꝛophet Eſaie demaũdeth in the
Q. iij. perſon

Eay. 66. person of God what house can be built to
 him. Salomon sayeth, that the heauen of
 1. Reg. 8. heauens cannot conteyne the Lorde, muche
 lesse the house that he buylded vnto him.
 Math. 14. Chriſte when he went vp to pray, went
 Math. 6. vp into y^e meēt alone. He bad vs shut our
 chāber doores when wee gaue our selues
 Mark. 14. to prayer & contemplation. He ministred
 his supper in a parlour. He appeared to
 John. 20. his disciples after his resurrection not in a
 temple but in a dyning chāber. The time
 is promised in the Scripture when ney-
 ther in this mount nor at Hierusalem the
 true worshippers shall adoze but in spi-
 rite and truth, that is, mens prayers shall
 not be tied to any certayne place but be
 left at libertie to euery godly conscience:
 John. 4. the Apostles after the Ascension came to-
 gether, not in a temple but in a parlour.
 Act. 2. God dwelleth not in temples made with
 Act. 7. handes: and to conclude, Sainct John de-
 scribing the holy Citie coulde finde no
 Apoc. 21. Temple in it. These thinges standyng
 thus by warrant of the scripture, I mar-
 ule with what conscience our brethren
 can assemble in an open Church, and not
 rather

rather pray in hedges, as a number doe of late in **W**ington and other townes adherent to the City. Thus may a man refute the godlyest orders that are nowe obserued in the Church, if euery terte vnfitly applyed may be allowed for a sounde and pithy argument agaynst the gouernment and directiō of a state. But to goe forwarde in that order whiche I haue begonne, to the supper of the Lorde no women were admitted, and yet from our sacraments they are not nowe excluded. Why refuse they not al Lawyers and Iudges, bicause there is but *Legislator & Iudex vnus, qui perdere & liberare potest*, one Lawyer and Iudge which can saue & deliuer? Why haue they many readers and instructors, seeing as **S.** James saith, *Vnus est magister noster*, one is our master, *non est necesse vt nos doceat aliquis, vnctio enim eius docebit nos*, There is no neede that any teache vs, for his holy spirite shall teache vs. And **Jeremie** prophesying of this time, sayth, *Non docebit quisquam proximum suum & fratrem, dicens cognosce dominum quia omnes scient me, à maiore vsq̃ ad maiorem*, No man shal teach his neighbour

Jacob. 4.

Jacob. 3.

Hier. 31.

or brother, saying, knowe the Lorde, for all men shall knowe me from the least to the greatest. Why sell they not their goodes and landes, and giue them to the poore?

Mat. 19.

Luke. 6.

Why giue they not away to euery one that asketh, and lende without requiring of the principall? Why inuite they to their feastes and bankettes their brethren,

Luke. 14.

friends, and kinsfolkes, whiche is forbidden? Why goe they not lyke friers bare-

Ely. 20.

Luke. 7.

foote? Why burie they not without the Cite? Why make they weekly their prouision on the Saturday for all the five days

Math. 6.

following, being forbidden to be *soliciti in crastinum*, carefull for to morrow? Why

Luke. 18.

pray they not without ceasing? Why will they needes be retyrned in seruice by

1. Cor. 8.

Peeres & noble men, seeing the Apostle forbiddeth ministers to be *serui hominū*, seruants

Calu. Instit.

lib. 4. cap. 3.

sect. 5.

of men. Why doth Caluine require a declaration of our fayth in baptisme, & the child to be sent home agayn with thanks- giuing, wheras no such order is commaun-

August.

hist. 48.

ded in the scripture? Why go ministers to law with other brethren, saying as S. Aug. sayth, *Apostolorū nullus de iure suo litigauit,*

none

none of the Apostles cōtended for his right? why do they communicate fasting, which Chziste with his Apostles dyd after the supper? why keepe they Sabbath on the Sunday, which Chziste obserued according to the first institution on the Satterday? why fede they not on todes, serpents, and vncleane beastes, as well as others, *sicthe omne quod viuunt nobis est in cibum*, what soeuer lyueth is meate for vs? Luk. 22.

Wherfoze to conclude, whereas these with many other thinges expressed in the letter are omitted by these resourmers, & a multitude of other substituted in their rounes, which are not to be found in scripture, & yet as they think Gods cōmaundements not impeached or brokē, seeing they alleage none expresse cōmaundement for many thinges aboue rehearsed, which notwithstanding were not unrewarded at the hāds of god, wherunto also I may adioine

S. Paul his resolutiō, *ne fidelis maritus vxorē relinquat infidelē*, that a faythfull husbāde may not leaue his vnbeleeuing wife. Moses gathering a būch of Ilope whē he was cōmāded to sprinkle y postis w blud. Jethros offering 1. Cor. 7.
Exod. 12.

- Exod. 18.** offering of sacrifice: Moses ioyning of our
 ther in communion with him self without
 commaundement, wheras onely he had
 warrant from almightie God, *eodem cap.*
 And last of all, his breaking of those very
 tables (wherin God himself had written)
 onely vpon a zeale and great displeasure
 conceived vpon the peoples ignorance.
Exod. 32. Last of all, seeing the Apostles beeing
 straightly charged by the words of their
 communion, to baptise all Nations in the
Matth. 28. name of the father of the sonne, and of the
 holy Ghost, did notwithstanding vpon
 great respect and consideration, as it should
 seeme, baptise in the name of Christ. So
Acts. 19. Paule purified himselfe after the Jewish
 manner in the temple without any war-
Acts. 21. rant. Whereof bothe are diligently to be
 obserued by those that truly follow Chri-
 stes line in the obedience of the Gospell.
 I thinke for my parte the ciuill Magi-
 strate maye commaunde whatsoeuer is
 not repugnant to the worde of God, both
Luke. 17. for that we reade in Luke. He that is not
August. de Trin. lib. 7. agaynst vs, is with vs. And as S. Augu-
cap. 4. stine sayth, *Licet loquendi & disputandi*
necesse.

necessitate, tres personas dicere, non quia scriptura dicit, sed quia non contradicit, It was lawfull through necessitie of speaking & disputing, to say there be three persons, not bicause the scripture sayth so, but bicause it saythe not agaynst it.

These thinges beeing well considered, let these bꝛaders of dissention now remember how many instruments of Christes spirituall buyling they haue condemned of coꝛrupt religion, I meane those learned fathers Cranmer and Ridley, whiche neyther ranne without sending, brake into the folde refusing the doore & ordinarie meane of calling, I poyled Aaron of his priesthōde, burned in cense without commission, supported the Arke without commaundement, or with wicked Donatus erected temple agaynst temple, altar agaynst altar. As well may they deface their memorie in the Kalender, as blot their woꝛth by credite with malice and surmised slander. But if these poyntes now be called into controuersie, were neyther impedimēts in their course, nor stayes to their profession, if the degree and iurisdiction of an Archbishop were no

binde

Iere. 23.

Iohn. 10.

Num. 16.

1. Paral. 22

hinderance to B. Cranmer, in the ende of his worldly pilgrimage, noꝛ a Rochet sat so harde on B. Ridley his shoulders, but he was able with the same to climbe euen to the highest step of Martyrdome, if the Priestes gowne whiche he ware euen to his death, were chaunged into the robe mentioned in the Reuelation, and his Tippet turned into a crowne of immortallitie: to be short, if these garments were thought not vnworthy to be woꝛne at the wedding of the lamb, and the greatest parte of these which watered the profession of their fayth with streames of bloud, acknowledged the Bishops due preheminence, Chyistned with godfathers & interrogations, buried the dead, preached funerall sermons, ministred the Communion kneeling, and to be shorȝe, strictly and exactly performed all things prescribed in the booke of cōmon prayer, (which opprobziously they terme a very vnperfect booke, picked out of the Popishe dunghyll) we must require some respite foꝛ a time to stay & suspend our iudgemēt vpon these graue & learned examples, till
equall

equall p^{ro}se may purchase equall credite.

Some of this companie (as I suppose) in Quene Maries reigne was for a time content to forbear the pleasure of their countrey, till they might enjoy the liberty of their conscience. Then was none other doctrine preached than that which at this p^{re}sēt is impugned, wherfore eyther they were then blind & ignozant confesso^{rs}, or at y^e least pernicious & bainglorious hypocrites: eyther the doctrine which they p^{ro}fessed in those days was erroneous, or else y^e articles now vndiscretly published are sedicious. The scripture sayth it is *bonū &* Psal. 133.

iucū dū habitare fratres in vnū, a good & pleasant thing for brethrē to dwel together.

Christ cōpareth him self with a henne which gathereth hir chickens together, not with a kite which scattereth & seuereth thē a sun-
der. Al Israel came together as it had bin one mā with y^e same minde & counsell, not Jas. 1.

with as many opinions as persons. The whole fraternitie of those which beleued at y^e first had but one hart & one soule: the Acts. 4.

holy Ghost found all the Disciples vnanimous in demo, all with one accord in one place, Acts. 1.

not

1. Cor. 1.

Rom. 13.

not praying vnder hedges. S. Paule requireth vnitie of minde and vnderstanding, bicause the fulnesse of the lawe is charitie, not hatred, backebyting, and slaundering. The same Apostle teacheth that all authoritie is from God, not from Antichrist, and he will be the authoꝝ of peace and quietnesse, not of quarels and disorder. We knowe howe unluckelie Roboam spedde in forsaking his graue and auncient Counsell, and following those luskie yonkers, which ledde him by the leuell of their raſhe conceyte, not by the certentie and assurance of his Countreys vauntage. Suche wrangling interpreters can not deriue their petegree by lineall discent from the God of peace. It is nowe to late after long experience to dasell mens eyes with shewes and seeming verities. S. Hierome calleth it a childishe playe (as in verbe it is) whiche can not be attained without abasing oſther mens reputation. It is folly for them to strue agaynst the ſtreame, or spurne agaynst the pickle, wherfoze I will heere make an ende, wishing that all quarels
 ſet

set aparte, all priuate grudges quite forgotten, all ambitious ostentation and aspiring vnto credite nowe remoued, they will grounde them selues vpon the rocke, and not be shaken with euery blast and puffe of doctrine. If they be the childe of Abrahams, let them trace their fathers steppes: if they be Eagles, let them not forsake the body, which is the Church of Christ. Practise muste be lynked with preaching, and the time not wasted in bayne and childishe questions: let them not be curious in trifles, and rechelesse in more wayghtie causes. They muste beware of enquiring after other mens sayes, and negligēce in discharge of their owne vocation. They must acknowledge a duetie to their superiours, and presume not too farre of their rustie talent. They muste continue in seruent prayer with hartie contrition, and not refuse these meanes which God hath appoynted for subduing of our vnbridled & untamed affections. Let them content them selues with their owne estate, and climbe not highe for feare of a great fall. So may

N.

they

194 The Defense of the
they finde the narrowe way, if they trust
their guides, by humble knocking be re-
ceiued into euerlasting blisse, if they keepe
the wedding garment of charitie, where
shal be life without death, truth with-
out error, and felicitie without
disturbance, one folde, and one
shepheard, in perfect vni-
tie for euer & euer.

Amen.

(:)

Faultes escaped in the Print.

Bag. 74. li. 9. for *vniversus* reade *vniversalis*.

Bag. 85. lin. 17. for *ieꝑꝛ* reade *ieꝑꝛꝛ*.

Bag. 93. lin. 11. to beeing giuen, adde, to
Samuell the Prophet.

Bag. 105. lin. 10. for *Ghost*, reade *holý*
Ghost.

